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1572-1631

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DELIVERED IN CERTAIN Sermons in *Oxford*, and at *Pauls Croſſe*.

By ROBERT BOLTON, Bachelour in Diuinity *Miniſter of Gods Word at Broughton in Northhampton Shire*.

The ſixth Edition, corrected and amended, with a Table thereunto annexed.

2. COR. 13. 5.

Proue your ſelues whether yee are in the faith: examine your ſelues: know yee not your owne ſelues, how that Ieſus Chriſt is in you, except yee be reprobates?

AT LONDON,
Imprinted by *Iohn Dawſon*, for *Thomas Weauer*, and are to be ſold at his ſhop at the great North doore of Pauls Church.
1631.

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TO THE RIGHT WORSHIPFVLL, HIS VERY GOOD PATRON, SIR AVGVSTINE NICOLS, Knight, Serieant at the Law; *the glorious comforts of Grace here, and the blessednesse of immortality hereafter.*

Sir, I having been often and much sollicited with variety and iteration of strong importunity, to publish and let passe into the eie of this censorious world, these, the very first fruits and essaies of mine imployment and businesse in the Ministery; did apprehend and imbrace this season with better contentment, and with more cheerefulnesse addresse and compose my selfe thereunto; because I did see opportunitie offered thereby, to let appeare abroad my thankefull acknowledgement of your respectfull, and more then ordinary favour vnto mee; and a publike testimonie of your worthy and exemplary integritie, in discharging your hands, and faithfully disposing that portion of the Church's patrimony committed to your trust and conscience. An affaire (though in these desperately sinfull times, fearfully and accursedly abused) of high and waighty consequence, and of great power; as it shall be discharged

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with conscience, or corruption: either further to ruine our Church, and bring it to more misery and desolation, or to repaire and aduance it to better state, and more happinesse. For mine own particular, it hath so pleased God to guide your heart in this businesse, and to blesse me with his prouidence, that wheras too many Patrones now adayes, either by detaining Sacrilegiously Gods portion, against all grounds of equity, both diuine and humane; or by furnishing Churchliuings Simoniacally and corruptly, doe certainely pull vpon their owne heads, soules and bodies goods and posterity, an heauy and horrible* curse; and shall thereby make their account to be without fauour at the last day: and whereas many worthy men (after they haue wearied and wasted their bodies and mindes, their spirits and patrimony in study, and worne out their hopes with long and tedious expectation, pursuit, & dependance) come at length with much adoe, to no great matters; and when all is done, it is well if they escape all galling and gash of conscience, such is the strange iniquity of the times! yet I say, so worthily haue you dealt with mee, and so vprightly in the Churches cause, that vpon your owne first motion you sent vnto mee, to accept the place I now enioy from you; and offered mee a faire, a free and comfortable passage to the exercise of my Ministery abroad (which next vnto the saluation of mine owne soule, I hold most deare and precious) when I neither sought after, nor thought vpon preferment. This your rare and singular bounty, did at the very first affect me with a secret sence of an extraordinary obligation, for all inward affectionateneſſe; and with

* Will a mã spoile his goods? yet haue yee spoyled me; But ye say, wherein haue wee spoiled thee? In tythes & offerings. Ye are cursed with a curse: for ye haue spoiled me, euen this whole nation. Mal. 3. 8. 9

with a desire of representing it in some visible forme of outward testification. But when I did (after) further consider, first, how that Sacriledge and Simony, that damned couple of crying sinnes, like two rauenous Harpies, and the two insatiable daughters of the Horse-leech, had seaz'd euen vpon the heart of our Church, ready to rend and teare in peeces her very heart-strings, and to sucke out the inmost blood, and last life of our dearest Mother: when I looked aboue me in this famous Vniuersity, where I haue liued, and saw many reuerend and learned men, full of the light of diuine truth and of the water of life; able gloriously and comfortably to illighten and refresh many darke places and dry soules in this land; ready to expire and powre out their soules in the bosome of this their famous Nurse; not brought vp by her to dye at her breasts, but (if they might haue honest and lawfull passage) ready and addrest to enlarge Christs Kingdome abroad, and to oppose with all their power, against the bloody torrent of Popery, and rage of Antichrist: Lastly, when I weighed with my selfe mine owne naturall declination and resolued vnfitnesse, to make a noise and stirre in the world for preferment, I did finde, that as these considerations did before giue small hope of changing my station; so now they were of power yet further to double the impression of your worthy and extraordinary goodnesse vnto me, and freshly to renew the thankfull deuotions and apprehensions of mine heart. Out of which hath sprung in me a thirsting earnestnesse and contention of spirit, to returne vnto you, for these temporall fauours (so farre as the nature of that high ministeriall

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function, wherein I stand, shall guide me; and the power of my poore ability can reach) the Blessings of Heauen, and comforts of a better world. To which end, I here present vnto you this Treatise; which I haue intended to be (so far as my gracious God hath giuen me vnderstanding in the poynt) as it were a looking-Glasse or Touchstone, to whomsoeuer it shall please to take thorow notice thereof, for the discerning and trying, in some good measure, whether he already be of the number of those few which truly liue the life of God, and vnder the Scepter of his Sonne; or lie as yet enthralled in the invisible chaines of damnation and death, and vnder the large and powerfull raigne of Satan. For I am perswaded, that in this glorious noone-tide of the Gospell, many thousands deceiue not onely the world, and others, but euen themselues and their owne soules, about their spirituall state: thinking, if they finde in themselues a freedome from grosse and notorious sinnes, faireneſſe of conditions; ciuill honesty, a formall profession of Christianity, outward performances of religious seruices, that then their case is good enough for Heauen: though there bee wanting the sauing power of inward sanctification, and the truth of a sound conuersion: though they bee strangers to the great mystery of Godlineſſe, and disacquainted with a conscionable and constant course of Holineſſe in their liues and actions. But we must conceiue that ouer and besides these degrees of goodneſſe, with which millions of men content and deceiue themselues; yea, and quite beyond, and vtterly without the compasse of all worldly glory, all visible pompe;

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the most admired greatnesse and sufficiency vpon earth, for which a great part of the world exchange the euerlasting happinesse of their soules; there is a paradise of Christian comforts, a Royall Peculiar, a victorious Simplicity, a neglected Innocency, a maruellous Light, an inuisible Kingdome, an Heauen vpon Earth; which I call the state of Grace; and labor in the ensuing Discourse to difference from all perfections and sufficiencies attaineable in the state of vnregeneration. I meddle not purposely with the notorious sinner: for (me thinkes) in these dayes of light, there should none so wilfully and deepely inwrappe himselfe in darkenesse; but that in his cold bloud, and more sober consideration, will acknowledge and confesse, that the state of notorious sinfulnesse, is the state of wretchednesse and of death. And that there is no hope for the Drunkard, the Swearer, the Lyer, the Vsurer, the Vncleane person, the Sabbath-breaker, the Sacrilegious, Simoniacall, and sinners of such infamous ranke; but a fearefull looking for of iudgement, and, without repentance and forsaking their sinnes, an eternall separation both from all possibilitie of grace, and sound comfort in this life; and from the fruition of the ioyes and blessednesse of heauen hereafter. I therefore endeuour and desire to come neerer and closer to mens consciences; and to tell them, that out of a conceit of their morall honesty, and outward religiousnesse, they may perswade themselues that they are rich and encreased in spirituall store, and haue need of no more for the attainment of heauen; when in deede and truth, as concerning the power of sauing grace and sincere exercise of religion, they are

wretched, and miserable, and poore, and blind, and naked. In these luke-warme times, many there are, who with the fruits of a temporary faith, and some light of the generall graces of the Spirit, make a faire shew, and win good reputation for their spirituall state, both with their own hearts, and with the world abroad; when to the eye of heauenly wisdome, and in truth, they are but onely Blazing-starres, and earthly minded, not fixed in the same firmament with the Sunne of righteousnesse, nor of an heauenly stampe. And if they rise not higher in their affections and conuersation from earth and earthly vanities, when their rooteleſſe graces shall bee withered and wasted away, their fall will be sudden and fearefull; and their former vanishing flashes of vaine hope for future happines, will be turned into horror, and extremest miseries of despaire. Most behoofefull then is it for euery man, in time, to search and examine himselfe, whether Christ Iesus be in him or no. And it is one of the worthiest and noblest imployments of the soule, to reflect vpon it selfe; and with an vndazeled and vndissembling eye thorowly to try and descry clearely it own state: whether it be already washed with the blood of Christ, and enlyued with a supernaturall vigour and life of grace; or yet lie polluted in it owne blood and vnder the power of the first death. I wonder how any man can be at rest and quiet, vntill he be assured and secured in this poynt, sith vpon it depends his euerlasting estate in another world! Nay, sith euen in this world, euery vnregenerate man, let him be otherwise neuer so great, or adored aboue others, neuer so absolute in all other excellencies and perfections whatsoeuer;

euer; yet being out of the state of grace, is a very limbe of Satan, a child of darkenesse, and one of the family of Hell. The wrath and vengeance of God, all the fury of the kingdome of darkenesse, the rage of all the creatures (though he little thinke vpon it) are euery houre ready and addrest to seize vpon him, as a traytor and rebel to the highest Maiesty, and to drag him downe into the bottome of Hell. Whereas the state of true Christians, and Gods faithfull ones, is most comfortable and glorious euen in this life, in this vale of teares, and in these Tabernacles of clay. For their comforts are not fading and earthly, springing out of the sinfull pleasures and transitory glory of the world; not fastned vnto honours, greatnesse and possessions; to the increase of Corne, and Wine, and Oyle: but they are of a right noble and heauenly temper, framed and emplanted in the sanctified soule by the Spirit of all comfort; and therefore euerlasting and vnconquerable, able to keepe a man in heart and resolution against the malice and cruelties of all aduersaries; of all creatures. They onely are truly and soundly perswaded by the sweete & secret testimony of the Spirit, and by the euidence and experience of their owne holy life; that after the approching, and much longed-for period of a few and euill dayes, they shall raigne with God Almighty, the holy Angels & glorified Saints, in vnutterable and endlesse pleasures for euer and euer: and therefore easily and resolutely (with much indignation and contempt) ouer-looke and throw out of their hearts all worldly thoughtfulnes; all excessiue desires of earth and earthly vanities; all restlesse aspirations after transitory honours, the noble

noble miſeries of this wretched life. They alone haue faſtned the eye of their minds, illightned from aboue with ſauing faith, vpon the vnualuable preciouſneſſe, and laſting beauty of their immortall crownes in heauen; and therefore all the glittering and golden repreſentations, with which the flattering world hath formerly deceiued and dazeled their eyes, appeare to be nothing but darkeneſſe and deſolations. Their glory (indeede) here vpon earth doth not conſiſt in outward pompe and ſtate; it doth not ſhine to carnall eyes, it is vndiſcernable to the ſharpeſt ſight of worldly wiſedome and policy: but inwardly and with ſpirituall fairenes, their diuine graces make them ſo truly honourable and louely, that ſomwhere in Scripture they are called *the glory* of God, and are as deare vnto him as the precious ball and apple of his owne eye. They are in ſo high eſteeme and account with Angels, that thoſe excellent creatures with much ioy and alacrity become their Guardians, and ſeruiceable vnto them with extraordinary care and tendernes. All the creatures groane, and deſire to be deliuered into their glorious liberty; and in the meane time, with a ſecret and inſenſible reuerence, they adore the ſacred character of diuinity that is ſtampt vpon them. All the Saints acknowledge them to be more excellent then their neighbors, of the houſe-hold of God and heires of heauen. Nay, the wicked themſelues, many times, are confounded, and ſtand amazed at the height of ſpirit and reſolution that poſſeſſeth their hearts; and at the ſober and vndaunted maieſty that ſhines in their faces. This, and a thouſand times more then this, is the bliſfull ſtate of Gods children euen in this life.

life. Howſoeuer they be neglected and trampled vpon by the world and wicked men; yet in the iudgement of God himſelfe, the bleſſed ſpirits, and all men of true worth indeed, they are the only Angels vpon earth, and the royall citizens of this kingdome of Grace. The proſecution of this point would be comfortable, but ſo I ſhould be more tedious. No more but this therefore at this time: Certaine it is, if a man were crowned with the royall ſtate, and imperiall command of all the kingdomes vpon earth; if his heart were enlarged to the vtmoſt of all created capacity, and filled with all the exquiſite and vnmixed pleaſures, that the reach of mortality, and moſt ambitious curioſitie could poſſibly deuiſe; and might (without interruption and diſtaſt) enioy them the length of the worlds duration; they were all nothing to the enioyment of the precious and peereleſſe comforts of the ſtate of Grace, but euen for an houre. I ſpeake the truth, I vſe no Hyperbole, the Spirit of all comfort, and conſciences of all true Chriſtians bearing me witneſſe. Good Sir, let me humbly entreate you with a proportionable zeale and feruency, to encline and enlarge your affections to the purſuit and practiſe of ſo excellent and glorious an happineſſe. Which that you may do, I will continually proſtrate and powre out my ſoule in prayer, before the Throne of Grace and mercy: And reſt

Your Worſhips to be commanded euer in the Lord Ieſus,

ROBERT BOLTON.

AN ADVERTISEMENT TO THE READER.

Christian: This Discourse, which now stands so close together, was deliuered in fiue seuerall Sermons, but all to a most iudicious and intelligent Auditory; therfore there is a continuance of matter, coherence, and stile. I must entreate thee, out of thine ingenuous discretion, to distinguish the places where they were preacht, as thou shalt finde the direction of my speech and some particular applications more naturally and necessarily with individual reference appropriated thereunto. The reasons why I spent the most of my meditations, and sticke so long in descrying and deciphering the state of formall hypocrisie (for therein I haue trod a something vncouth and vnusuall path) are these:

First, I considered that in this full light of the Gospell, a great number of men applaud and content themselues with a superficiall glistering of a formall profession, outward conformity to the Ministerie of the word, and some false flashes of an vnsound perswasion that they are in the ready and right way to Heauen; when as indeed it hath not inwardly illightened their vnderstandings with sauing knowledg, heated their affections with true zeale, subdued their sinfull thoughts, and noysome lusts with the

power

power of grace, nor ſoftned and ſanctified their hearts to yeeld a cheereſull, ſincere, and vniuerſall obedience thereunto. And ſo after a few miſerable dayes ſpent in a proſperous ſecurity, they fall into the iawes of hell, before they miſtruſt any ſuch matter; and the pit of deſtruction ſhuts her mouth vpō them, before they know and acknowledge their broken and bankerapt-ſtate in ſpirituall things. I therefore deſire and endeuour to awake them out of their golden dreame of imaginarie future happineſſe; that with open eyes they may ſee their preſent ſpirituall pouerty, and ſo betimes preuent the anger to come. *I hope in the Lord, and wiſh heartily, that by a diſpaſſionate and thorow peruſall of this Treatiſe, they may take ſome ſcantling of their owne eſtate with God; and entring a ſerious and impartiall ſearch and examination of their conſciences, diſcouer and reueale themſelues vnto themſelues; and ſo if they belong vnto the euerlaſting couenant of grace, ſtep forward into the ſtate of grace, the paradiſe of true Chriſtianity, and practiſe of holineſſe; that their deare and precious ſoules may bee ſaued in the day of the Lord Ieſus.*

2 *Secondly, I did conceiue, that there is a threefold cord, three maine and capitall cauſes, that violently hale downe vpon vs from Heauen many both corporall and ſpirituall plagues; and binde them faſt to the bowels, and principall parts of this Kingdome; and doe daily more and more ripen the iuſt wrath of God, for the powring out of his laſt vengeance vpon this ſinfull Nation. They are theſe: Firſt, the ouerflowing torrent, and vnbridled rage of many crying ſinnes, feareful abominations, and deſperate prophaneneſſe. Secondly, a ſenſible declination from their firſt loue, and decay of zeale, euen in Chriſtians. Thirdly, a luke-*

warmeneſſe

warmeneſſe and want of thorowneſſe and ſincerity in formall profeſſors.

As for the firſt: By our horrible ſinnes and hatefull ingratitude for mercies without meaſure, and miraculous deliuerances, wee grow ſo heauie vpon the Lord, that we preſſe him, and the bowels of his tendereſt compaſſion, as a cart is preſſed that is full of ſheaues; *ſo that it is impoſſible, but that ſhortly, (without great humiliation and generall repentance) we ſhould wreſt out of his hands the vials of his laſt wrath, and force him to come againſt vs with the beeſome of vtter deſolation. It is to be feared (ſo grieuous and endleſſe is the impiety and impenitencie of this land) that his forbearance in the meaneti me, is not for any hope he hath of vs (for what good hath a durable and extraordinary plague done vpon vs?) but onely by reaſon of the cruell and implacable inſolencie of our enemies; becauſe he is loth to make vs a prey to the wolues of Rome, & matter of triumph to ſuch a merciles and murthereus generation. Who knowes, but that the* Match *had reached vnto the* Powder, *had not the Lord (out of the bottomleſſe depth of his vnlimited mercies) layd hold vpon his owne Argument?* Deut.32.26 27. I haue ſaid, I would ſcatter them abroad, I would make their remembrance to ceaſe from amongſt men; ſaue that I feared the fury of the enemy, leſt their aduerſaries ſhould wax proud. *Leſt his and our aduerſaries, (thoſe breathing deuils, the Gun-powder Papiſts) ſhould too proudly and barbarouſly haue inſulted in the ruines of his people, and the baniſhment of his glorious Goſpel. The Lord giue vs vnderſtanding hearts to conſider theſe things in time, leſt he come vpon vs with his wrath, neuer more to be appeaſed, and teare vs in peeces, when there is none to helpe.* May

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any man driue away an hungry Lyon in the wood? Or quench the fire in ſtubble, when it hath once begun to burne? May one turne againe the arrow that is ſhot of a ſtrong Archer? *If the Lord once whet his glittering ſword; and his hand take hold on iudgement, with purpoſe to root out a ſinfull and rebellious nation; there is no power or policy, no multitude of men, or magnificenſe of State, no armour of the mighty, or arme of fleſh, ſhall euer be able to giue any ſuccour, reliefe, or deliuerance.*

Concerning the ſecond: Certaine it is, that our bleſſings of peace, and ſtrength of State, breed (by accident) much abatement of forwardneſſe, and zeale in godlineſſe, ſecret indeuotion, and coldneſſe euen in many true Profeſſors, careleſneſſe in obſeruing their wayes; wearineſſe and vncheerefulneſſe in doing good, and performing holy duties, vnpreparednes in comming to diuine ſeruices, religious exerciſes, and the Lords Table; ſlightneſſe and vnprofitableneſſe in prayer, meditation, Chriſtian conference, & daily examination of their conſciences; neglect of opportunity in winning their brethren vnto the feare of God, and of working vpon, and preuailing with their kindred, acquaintance, familiars and families. Thus wickedly and vnthankfully turn we the mercies of God into occaſions of ſinne, and ſuffer our temporall happineſſe to waſt and conſume our ſpirituall bleſſings. And the more we are ſecured in our outward ſtate, the more heartleſſe we are in the ſeruice of God, and the affaires of the life to come. But let vs looke vnto it: for as the lowder and crying ſinnes of this Land, are the great and ſtrong cart-ropes; ſo vndoubtedly theſe (as leſſer cords) haue their part, and ſome power in drawing vpon vs heauie iudgements, and in preparing further

further vengeance, except we amend, and returne to our first *loue. Would to God, that we would keepe fresh in our minds but this one consideration: That the same God, which (against the expectation both of heauen and earth, of Rome and hell, of deuils and Papists) turned our feares and amazements at the death of that glorious Saint, the late Queene, into safety, and a sure foundation, by the most happie succession of our gracious Soueraigne, and his Royall seede; can (out of his iust iudgement for our vnthankfulnesse and security, in the very turning of an hand and closing of an eye) dash all our hopes; and shut vp the whole Body of this flourishing Kingdome in the pit of irrecouerable destruction. It had beene done, had* Faux *fired the Powder: and who knowes what those busie and bloody heads are euen now hammering in the same kinde? Besides these two now mentioned, there is another capitall cause of Gods heauie displeasure; which though it make no great noise, nor be much taken notice of vpon earth, yet it is much loathed of God Almighty, and cries loud in heauen for vengeance vpon vs: It is a luke-warmenesse, and vnzealousnesse, a cold and careless mediocrity in spirituall matters, and (as it were) a neutrality betwixt notorious sinfulnesse and sauing sincerity. When men (perhaps) with diligence, willingnesse, and forwardnes, submit themselues to the hearing of the word; but subordinate the power and practise thereof, to their ease, honours, and worldly contentments: When they will needes hold an outward correspondence with the world, and yet inwardly maintaine and nourish hope of saluation in themselues: When they straine their wits, and striue to partake both of the comfortable fauour of God, and corrupt fashions of the times, both of the pleasures of their*

sweet sinne, and the sweetnesse of the true peace of conscience, which are as incurrent as two parallel lines; and as incompatible as light and darkenesse. These men, though (in the worlds opinion) they be of ciuill honest carriage, of moderate spirits, and of a stayed temper in religion; and (in their owne conceits) rich and enriched, and want nothing; yet indeed they are meere starue-lings, and starke beggers in respect of the true riches, and lasting treasures of sauing grace; and in the very case of those (except in the meane time they buy of him gold, garments, and oyle) *which shall neuer see Christ Iesus in his kingdom to their comfort: for* Amen, *the faithfull and true witnesse hath vowed it, that he will spue such out of his mouth; and wisheth much rather that they were key-cold, then such formal Christians: His speech imports thus much: I had rather you were Pagans and Infidels, then Professours without zeale. Now my chiefe and speciall aime is (with all humble submission to better iudgments, & the censure of the Prophets) to lay ope the state of these men; because (besides their fearefull deceiuing of their own soules, and particular certaine damnation, if they so continue) they mightily incense the Lords wrath against this land, with an insensible and vnacknowledged prouocation; and mainly hazard the continuance of his glorious Gospel amongst vs. It is commonly conceiued indeed, both of themselues, and of the world; that if they be morally honest, and outwardly conformable to the Ministery of the Word; so that they be hurtlesse and innocent in respect of humane iustice; that they are also (I know not how) harmelesse and guiltlesse before the Tribunall of God. But the Euangelist tels vs,* That that which
Luk 16. 15 *is highly esteemed among men, is abomination in the sight of God: And God himselfe by* Isaiah, That

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his thoughts are not our thoughts, neither are his waies our waies. *For certainely the state of luke-warmenesse, and formality in religion, how soeuer it may be full of worldly applause and happines, & beare away the bell vpon earth; yet it is as burdensome and hatefull vnto God, as luke-warm water, or the most lothsome potion to the nicest stomacke: and doth with a more naturall importunity. then other sinners, knocke at the gates of diuine iustice, for the remouall of our candlesticke, and the glory of his Gospell from amongst vs. All kinds of sins according to their nature, measure & ripenesse, haue proportionally a part & hand in drawing downe all manner of plagues vpon the sonnes of men: but this hath a peculiar and predominant power in hastening that particular & greatest of all iudgments*, the famine of the Word. *For God cannot endure without speciall indignation, that his Word, which is his power vnto saluation, should receiue such limitation and prescription from mens wisedome, that it should worke no further vpon them, nor beget more change and holinesse, then may consist with the enioyment of their worldly contentments, reputation, & the pleasures of their beloued sin. He cannot abide, that men (discontented with the straitnes of the gate of grace, and impatient of a strict course of godlinesse) should labour to find out, and follow another way to heauen, then that which is sanctified by his word, & which hath and must be troden by all those that will euer see the Lord. Knowledge and profession of Gods truth, without sanctification and zeale, are but means in the meane time to put out the glory of Israel; & will hereafter but encrease the number of stripes, and adde waight vnto endlesse torment. In the name of God therefore let all luke-warme and formal Christians be contented to take notice of their state* Esa. 55. 8.

and before the Sunne goe downe ouer the Prophets, ſuffer their hearts to be thorowly heated with true zeale: and beſides their outward reformation, & generall lightnings of the Spirit, to entertaine that ſpeciall ſauing & ſanctifying grace, which onely can ſaue their ſoules, and prepare them for the glory that is to be reuealed: Leſt now at length (for he hath borne with vs miraculouſly) our iuſt God cauſe our Sunne to goe downe at noone, *and* darkeneſſe *to ſurprize* vs in the cleare day: *Leſt he root vs out of this good Land, as a fruitleſſe nation; turne vs out of our houſes of peace, as the vnworthieſt, & vnthankfulleſt people vnder heauen*; and let out his vineyard to other husbandmen, which will deliuer him the fruits in their ſeaſons. *And the more ſecure and fearleſſe we be (as we were neuer more), the more ſudden & inevitable is like to be our ſurprizall and deſtruction. For as Gods mercies are then moſt magnified, when they releeue the extremeſt miſery, and ſhine into the depth of diſcomfort and darkenes, when all other helpe is vtterly deſpaired of: ſo his iudgements are moſt glorious, when they ſtrike at the height & top of pride and impenitency; while they thinke themſelues moſt ſure, and with greateſt confidence repoſe vpon the arme of fleſh, and policie of man.*

The third reaſon and motiue, why I inſiſt ſo long in the point of formall hypocriſie, was taken from the condition of mine Auditours; who being of deepeſt vnderſtanding, are naturally apteſt, and ſtrongliеſt tempted, to miſtake and vnderualue the myſtery of godlineſſe, and to deceiue their own ſoules in the high point of ſaluation. For men of greateſt nobleneſſe and pregnancy of ſpirit, of moſt rich and vniuerſall endowments of mind, without the power of grace, and a ſanctified humility (the faireſt branch ſpringing thence,

thence, and the true crowne of Christianity are readiest to make an Idoll of their great sufficiency, with a disdainfull preiudice to passe by the simplicity of the Saints; and out of a flattering conceit of their own hearts to thinke their spirituall state as good as the best, and most blessed from God, when as yet they haue no part in the first resurrectiō. *For when they find themselues far aboue others in al other excellencies, and whatsoeuer remarkable worth the world takes speciall notice of; they conceiue also, that in a proportionable congruity (as indeed it should be,) they are inferiour to none in those sacred apprehensions of heauen, and taste of eternal life. Vpon this consideration, I was bold, out of a Christian iealousie, to treat on this argument, being perswaded of their great wisedome and gracious humility to listen to any heauenly message, which might either discouer or preuent spirituall danger.*

Thine in Christ Iesus,

ROBERT BOLTON.

A DISCOVRSE ABOVT THE STATE OF TRVE HAPPINESSE.

PSALM. I.

1. *Bleſſed is the man, that doth not walke in the counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeate of the ſcornefull.*
2. *But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.*

Here is no greater encouragement, or ſtronger motiue to ſtirre a man to an eager and earneſt purſuite of the meanes, then to propoſe vnto him an end wherein at length his heart may repoſe; as in a concurrence of all comforts and contentments. To which, there is no poſſibility of attainment, but by pureneſſe of heart, holineſſe of life, conſtancie in courſe of ſanctification, which onely leade vnto the face, and preſence of God; where, and with whom alone is the higheſt perfection of bliſſe, a riuer of infinite pleaſures, the well of life, and endleſſe reſt of all created deſires. For the capacity of mans ſoule cannot poſſibly bee filled with the ſufficiencie of any creature; no not with a world of creatures: for they are all nothing to the worth of a mans ſoule; Chriſt himſelfe hauing preferred it in valuation, *What ſhall it profit a man, though he*

Mat. 16 26 *should winne the whole world, if hee lose his owne soule?* And therefore can neuer be free from motion and vexation: vntill it reach vnto (either in certaine hope, or actuall fruition.) an object, infinite, as well in excellency of nature, as duration of time. Blessed then was the wisedome of the Disposer of these heauenly songs of *Dauid*; whether it was himselfe, or *Ezra*, or whomsoeuer, in that hee prefixed this excellent Psalme, as a preface to all the rest; wherein is proposed, and comprised a matchlesse happinesse, whereby the godly man

Psal. 92. 12 may euen in this life flourish *like a Palme tree*, and grow *like a Cedar in Lebanon*; refreshed continually with riuers of ioyes, and comforts, shed into his heart by the spirit of God:

Psal. 125. 1 and may stand like mount Zion, vn-astonished and vnremoued, at that great and fearefull day; when the wicked shall call for the mountaines to couer them, and wish they had neuer bin. What ingenuous minde would not be inflamed with zeale, to the prosecution of those meanes which leade vnto an end as full of happinesse, as the Sunne is full of light, and the Sea of waters? What heart not possessed with an iron sinew, would not thirst, and long after sound and vndissembled sincerity; euen as the Hart brayeth after the riuers of water, and as the dry ground gapeth for drops of raine? sith by it alone we purchase, and put on an vnconquerable resolution, issuing from an assurance of being in Christ, and from the cleerenesse of a good conscience, whereby we may walke

Pro. 18. 1. euen *as bold as Lyons*, thorow this valley of teares, amid the mercilesse vexations of prophane men; nay wee may *walke*

Psal. 91. 13. *vpon the Lion and Aspe, the young Lyon and the Dragon wee may tread vnder feete*; and hereafter bee sure to bee satisfied with the fulnes of ioy in the presence of God, and with pleasures at his right hand for euermore.

This happy man is here described vnto vs by many arguments.

1 First, are laid downe his markes and properties, negatiue, and affirmatiue, in the two first verses.

2 Secondly, his happinesse is liuely set out by a similitude, in the third verse.

Illustrated

Illustrated by an opposition of the miserie, and vnhappy condition of the wicked, in the fourth and fift verses. 3

Concluded with the causes of them both, to wit, of the happinesse of the godly, and vengeance vpon the wicked, in the last verse. 4

The negatiue properties in the first verse are three: *Hee doth not walke in the counsell of the wicked*; *He doth not stand in the way of sinners*; *Hee doth not sit in the seate of the scornefull*; amplified with a threefold gradation in the persons, actions, and obiects of the actions. The gradation in the persons, the *wicked*, *sinners*, and *scornefull*, implies all sorts of vngodly men. The gradation in the actions, *walke*, *stand*, and *sit*, all manner of commerce and correspondence with them. The gradation in the obiects, the *counsell*, *way*, and *seate*, all kind of iniquity; inward corruptions, or outward impieties. The whole verse laboureth with an emphaticall exaggeration, to set downe his blessed forbearance of sinne, and communicating with sinfull men.

The second verse containing his imployment in pietie, seemeth to answer in opposition, the three negatiues, with three affirmatiues. *His delighting in the Law of the Lord*, is opposed to the *counsell of the wicked*. *His meditation, and exercise in the Law*, to the *way of sinners*. *Day and night*: there is his constancy and habit, opposed to the seate of the scornefull.

Why then, let the prophane and flattering world say what it will; let sensuall, and vnsanctified men iudge as they list. That man, and that man alone is truly, and euerlastingly happy, *That walketh not in the counsell of the wicked*; that is, that doth not delight in their vaine imaginations, sinfull affections, lustfull desires, speculatiue wantonnesse. In their proud and swelling thoughts; which conceiue mischiefe, and bring forth a lie; chaffe, and bring forth stubble; the wind, and bring forth the whirle-wind. That doth not partake with their impotent passions, vnhallowed policies; their exorbitant, and indirect proiects, for their pleasures, honours, and profits. Whose soule desires not to come into the secret of their cru-

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ell consultations, and malicious designements. In a word, whose heart hateth, and abominateth all venom of inward pollution, that hath either fountaine or seat in any power of the soule.

That standeth not in the way of sinners: That is, that breaketh not into open profanenesse; that imitateth not their actions, and conuersation. Whose mouth is not full of bitternesse and lying; whose lippes are not infected with the poyson of Aspes; whose hands are not full of bribes and falsehood; whose feet are not swift to run after mischiefe, vanity, and lewd companions.

That sitteth not in the seate of the scornefull. That is, that confineth not himselfe to the chaire of iniquity; that confirmeth not himselfe in his malice and hardnesse of heart; that doth not make a mocke of sinne, and iest with the sacred Word of God; that doth not direct the poysonous arrowes of a spitefull tongue, euen at the apple of Gods owne eye, his deerest Saints and seruants. That, with the scorner, doth not dare the highest maiesty of the Almighty, to whet his glittering sword, and take hold on iudgement; to put on his habergeon of righteousnesse, and the garments of vengeance for clothing: saying as it is Isa. 5. 19. *Let him make speed. let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw neere, and come, that wee may know it.*

Thus far his forbearance of sinfull actions. Now followes his practice in actions of piety.

But his delight is in the Law of the Lord: that is, the whole doctrine diuinely inspired, is the very ioy of his heart, and delight of his soule. It is sweeter vnto him then hony, and the hony combe. It is more precious vnto him then gold, yeathen much fine gold. It is more worth vnto him then heauen and earth. And when the heart is once enkindled with loue, there the imagination imbraceth with deerest apprehension; the thoughts are impatient of any other obiect; all the powers of the soule are vnited in a strong endeuour for the attainement. The whole mind must needs be possest with meditation,

tion. If hee delight in the Law of the Lord, hee must needs meditate therein. And this feruency of the heart, cannot possibly bee inclosed within the compasse of the brest: it will spread it selfe in speech and actions: as is plaine, Psal. 37. 30. *The mouth of the righteous will speake of wisedome, and his tongue will talke of iudgement.* The reason followes, *For the Law of his God is in his heart.* And Psalm. 119. 167. *My soule hath kept thy Testimonies: for I loue them exceedingly.* And this loue, delight, meditation, and exercise in the Law of God, of this happy man, is not as a morning cloud, and as the morning dew, before the Sunne: but like the light of the Sun, that shineth more and more, vnto the perfect day. It is not for a start, for feare, vpon restraint, for reputation, for aduantage; or to couer the terrors of conscience, for a while, with a few flashes of deceiueable comforts, out of some misapplied promises in the word of God: but it is out of a free resolution, and with vndaunted constancy, *day and night.*

But giue me leaue, I beseech you, before I proceede to the explication of the rest, or deductions of doctrines from these particulars; to propose vnto you this generall Doctrine, which hath his strength from the body of the Psalme, and the maine scope of the Spirit of God.

There is in the Booke of God proposed and offered vnto vs, an happinesse, standing in opposition to all the vaine felicities, which ancient Philosophers deuised out of their deepe speculations; or prophane men frame out of their corrupt affections: not consisting in pleasures, riches, honours, greatnesse; in ciuill honesty, formall hypocrisie; or the whole possibilitie of nature: but in supernaturall grace, and the blessed consequents.

The whole booke of *Ecclesiastes*, *Salomons* sacred retractations, is a large and sound demonstration of this Doctrine. *Salomon* was sonne vnto the worthiest King that euer swayed Scepter vpon earth; and hee was predecessor in the royall line vnto the Sonne of God; and so matchlesse for nobilitie, if true happinesse had consisted therein. He was King of Ierusalem, the Lady of the world, the perfection of beauty, and the

the ioy of the whole earth. Hee gaue siluer as stones, and gaue Cedars as the wilde fig-trees, that grow abundantly in the plaine. He built him houses, and planted Vineyards. He prouided him men-singers, and women-singers; and the delights of the sonnes of men. Whatsoeuer his eyes desired, he with-held it not from them, and with-drew not his heart from any ioy. For wisedome and vnderstanding, hee had a large heart, euen as the sand that is on the sea shore. In speculatiue knowledge, he excelled the wisedome of all the children of the East; and all the wisedome of *Ægypt*. Hee was able to discourse from the Cedar tree that is in Lebanon, euen vnto the Hysope that springeth out of the wall. In wisedome of policie and gouernement, there was none like vnto him before him, neither after him shall arise the like vnto him. So that *Salomon* was the most fit and absolute man that euer liued, both for abilitie in vnderstanding, abundance in possession, and desire in searching to take an exact measure, and the vtmost extent of the worth and sufficiency of all creatures: and to raise from them the best contentments they could possibly affoord. Yet when he had wearied himselfe in the variety of passages of this life; and in the Booke of *Ecclesiastes*, becomes a publike penitentiarie to the whole Church, and to all posterity; see his iudgement: he vtterly disauowes and disclaimes them all, as miserable comforters, as meere shadowes and dreames; wherin there is no more matter of sound comfort, then there is light in the greatest darkenesse, or taste in the white of an egge. He sayes of *laughter, Thou art mad*; *and of ioy, What is this that thou doest?* And whereas wisedome and knowledge, are the most incomparable treasures this transitory world hath; he saith, that *in the multitude of wisedome is much griefe: and hee that increaseth knowledge, increaseth sorrow.* And of these, and all other things vnder the Sunne; yea, and if to the glory of all created natures, were an addition of ten thousand excellencies, that neuer man saw or enioyed; hee had pronounced of them all, in respect of true happinesse, and diuided from the grace and feare of God, and a sanctified

Eccles. 2. 2

Eccl. 1. 18.

sanctified heart; that they are all vanity. And if he had stayed there, it had beene well; that argues but a passiue imperfection, and a weakenesse of being in the things themselues; but they are vexation of spirit. Nothing in themselues, yet full of power and actiuitie, to inflict vengeance and vexation vpon the spirit of a man. The spirit of a man being sound in sincerity, and seconded with a good conscience, is able to beare out his infirmities, and all the miseries incident to his nature: It is able to passe by, with a resolute and contented patience, the lying imputations of the prophanest malice: It is able, by the grace of God, to encounter with the terrors of death, and the fearefulnesse of the graue: yea, to endure with a gracious humility, euen the presence of God and Angels at that great Day. But a wounded and an afflicted spirit, who can beare? If the eye be darke, how great is that darknesse? If the spirit of a man, which should refresh all the faculties of the soule with comfortable chearefullnesse, and fill the whole body with a liuely vigour, bee it selfe wounded with vexation and terrour; how comfortlesse is that man? If his strength were the strength of stones, and his flesh of brasse; yet would the torment of a bitter afflicted soule grinde him to powder; and melt, as the dew before the Sunne, whatsoeuer hee accounteth strongest, and most powerfull to releeue his heauinesse; it would turne all his choisest and dearest pleasures into wormewood and bitternesse. And this vexation, with which riches, honours, or what other vanity desireable in this life doth afflict the vnregenerate heart, is twofold: In the very pursuite of them is much anguish, many grieuances, feares, iealousies, disgraces interruptions, discontentments. But after the vnsanctified enioying of them, followes the sting of conscience, that will euerlastingly vexe the soule; which is the very earnest of the fire of hell; by which a man doth expect with vnconceiueable horrour, the consummation of the wrath of God, (which burneth farre hotter, and more vnquenchably, then any fire, though augmented with infinite riuers of brimstone (to bee powred vpon his body and soule for euermore,

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in the world to come. How then possibly can there bee any happinesse in these vexations? Wherefore *Salomon* hauing prooued the negatiue part of my doctrine, concludes the po-
Verse 13. sitiue in the last chapter: That to feare God, with reuerent regard to keepe his commandements, is the onely way to be possest of true happinesse; to find peace of conscience, and assurance of the fauour of God. For let a man, while he will, in this world of vanitie, either sport himselfe in the soft and greene way of fading pleasures; or please himselfe in the glorious miseries of honours and high places; or tire himselfe in the toyles of insatiable greedinesse; or braue it in his oathes, blasphemies, and strength of powring in strong drinke; or tread the fearefull and desperate path of contempt of the power of Religion, the truth of God, and sincerity of his Saints: all the while, when hee is at the best, he is but as the raging sea, that cannot rest. For so *Isaiah* compares the wicked, Chap. 57.20. The sea, you know, is not onely many times tossed and tumbled vp and downe with windes and tempests; but euer inwardly disquieted, euen with her owne motions, casting vp continuall mire and dirt vpon the shore, and breaking into foame her proudest waues against the rockes: Euen so the heart of that man which hath reposed his affections vpon the glory of this life is not onely many times disquieted and cast downe with outward crosses and occurents; as with losse of friends, discountenance of great Ones, disappointment of his hopes and preferments; with wrongfull railings, and disgraces; with looking vpon the day of his death, and vengeance vpon the wicked; with disturbers of his security in his pleasures and dignities: but is also, besides the restlesse torture of his conscience, euer from within, foaming out his owne shame, the dishonour of God, and the vexation of his brethren. But it is not so with him that holds the feare of God for his surest sanctuary; that hath resolued to resigne vp himselfe in holy obedience to the will of God. His heart is like the vpper part of the world, which is euer full of serenitie, constancie, and brightnesse; be the aire below neuer so troubled

bled with stormes and thunders; or the earth with commotions and tumults: For let there be about him the deuouring sword of the Tyrant, the consuming flames of persecution, the keene razors of lying tongues, the mouthes of Lyons, the cruell combinations of his enemies; nay, let the earth be moued, and let the mountaines fall into the middest of the sea; yet his heart is ioyfull, patient, resolute, and contented.

But to descend more specially to the particulars of the negatiue part of my Doctrine: let mee adde to the many and strong reasons of the ancient Philosophers, and late Schoolemen (against pleasures, riches, and honours) these three; which will for euer vtterly disable them for claiming any shew of interest in mans happinesse.

First, they cannot possibly fill the vnlimited desire of the soule. For although the treasures, the greatnesse, the delights of all men liuing, were in the present possession of one: yet somewhat besides, and aboue all this, there would still bee sought, and earnestly thirsted for. Nay it is certaine, if one man were not onely crowned with the soueraignty of all the Kingdomes of the earth, but besides, were made Commander of the motions of the Sunne, and the glory of the Starres; yet the restlesse eye of his vnsatisfied vnderstanding, would peepe and prie beyond the heauens, for some hidden excellency, and supposed felicity, which the whole compasse of this created world cannot yeeld. So vnquenchable is the thirst of mans soule, vntill it bathe it selfe in the Riuer of life, and in the immeasurable Ocean of goodnesse and wisedome. So impossible is it, that this materiall world with all her perfections, should bee a proportionable obiect to so precious a nature; or that so diuine a sparke should cease rising and aspiring, vntill it ioyne it selfe to that infinite flame of glory and maiesty, from whence it first issued. 1

Secondly, they cannot secure the conscience distressed with the apprehension of the wrath of God, or preuent his iudgements. Memorable is that horrible amazement, that 2

surprised

surprised the heart of *Belshazzar*, amid his greatest iolities. Melting he was in pleasures, and deliciousnesse; solacing himselfe amongst his wiues and concubines; carousing in the golden and siluer vessels of the Temple. But when there appeared fingers of a mans hand, which wrote ouer against the Candlestick, vpon the plaister of the wall (a remembrancer vnto his conscience, how contemptuously, and sacrilegiously hee had dishonored the highest Maiesty; and that the vials of Gods heauie vengeance were ready to bee powred vpon his head) all the ioyes of his royall pompe vanished as the smoke: For *then the Kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against the other.* And now, one pang of his wounded conscience did much more torment him, then the kingdome, maiesty, glory, and honour, which he receiued from his father *Nebuchadnezzar* could euer comfort him. So, I doubt not, but many times, the hearts of many glorious Ones in this life, that are not in trouble like other men; but spread themselues as greene bay-trees; when they heare the certaine iudgements of God, denounced out of his booke by his Ministers, against those sinnes, to which (by long custome and vowed resolution) they haue fastened their affections, because thereon depend their pleasures, honours, states, reputations, contented passing the time, or the like: I say, that many times (except their consciences bee seared vp with a hot iron, against the day of vengeance, and then their case is vnspeakably wofull) their hearts tremble, euen as the trees of the forrest, that are shaken with the winde: Amid their laughing, their hearts are sorrowfull: Or if their mirth be entire, it is but *like the noyse of the thornes vnder the pot.* Thornes vnder a pot, you know, make a great crackling, and a noyse for a little time: they blaze faire and bright, but are suddenly extinct, and brought to nothing. Neither are those cold comforters able to quench Gods fiery iealousie, when it breakes forth in plagues and iudgements against a sinfull people. Witnesse the Prophets: Zephan. chap. 1. 17. 18. *Their bloud shall bee powred*

Dan. 5. 6.

Eccles. 7. 8.

powred out as dust, and their flesh as the dung. Neither their siluer, nor their gold shall bee able to deliuer them in the day of the Lords wrath, but the whole land shall bee deuoured by the fire of his iealousie, Ezech. 7. 19. *Their siluer and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels; for this ruine is for their iniquitie.* Obad. 4. *Though thou exalt thy selfe as the Eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.* It is not then any wedge of gold, or height of place, can priuiledge, or protect vs; when our sinnes are ripe, and ready to take the flame of Gods fierce wrath and indignation.

Thirdly, they cannot stretch themselues vnto eternity. For there are no contentments of this life (whether they lye in honours, riches, pleasures, friends, or the like) let them be neuer so many in number, so potent in the world, or in our own perswasions, so exempt from mixture of discomfort; that can possibly bring vs further, then our death-bed. It may be for a few and wretched daies of our life, they haue detained vs in a fooles paradise, yet full of Vipers and Scorpions; it may be they haue left some obscure prints of vnsound ioyes in our passages: but then, at their farewell, they are vtterly dispoyled of their weake, and imaginary sweetnes; and are wholy turned into wounds, and wormewood, into gall and vexation. They leaue a sting indeede in the conscience, that neuer dies; but themselues die all at our deaths, and lie downe with vs in our graues. Why then, when the immortall soule, being dislodged from this tabernacle of clay, shall now begin to enter the confines of eternity; what shall comfort it, through that endlesse duration? For if it looke backe to this inch of time, which it consumed in vanity, it may aske: Why haue I been troubled about many things? Why haue I disquieted my selfe in vaine? Why haue I insolently insulted ouer innocency, and accounted sincerity madnes? What hath pride profited me? or what profit hath the pompe of riches brought me? And it may be answered: *All those things are passed away like a shadow, and as a Poast that passeth by: as a ship* 3

that passeth ouer the wanes of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the flouds: or as a bird, that flieth thorow the aire and no man can see any token of her passage, but onely heare the noyse of her wings, bearing the light wind, parting the ayre through the vehemency of her going, and flyeth on shaking her wings, whereas afterward no token of her way can be found. If then the expiration of all worldly comforts be most certaine and ineuitable, at the furthest at our departure from this life; it is impossible there should be any absolute ioy found in them: for there is wanting the very life and accomplishment of true happines, assurance of perpetuity. Imagine therefore a man to be abundantly encompassed euen with all the desires of his heart; let him wash his paths with butter; and let the rocke powre him out riuers of oyle; let him heape vp siluer as the dust, and gold as the mire in the streets; let him decke himselfe with maiesty and excellency, and array himselfe with beautie and glory; let him drinke vp the pleasures of this world in as great abundance as *Behemoth* the riuer *Iordan*; yet all is nothing, himselfe being couered with corruption, and mortalitie; and the fruition of them with vanity and change. One generation passeth away, and another generation commeth. He must at length necessarily make resignation of all into the hands of a new succession: and he shall take nothing away, when he dies; neither shall his pompe or pleasures descend after him. Yet if a man besides an entire and interrupted possession of his worldly contentments; which is neuer to bee looked for in this life, for, as *Iob* speakes, *While his flesh is vpon him, hee shall bee sorrowfull; and while his soule is in him, it shall mourne*; yet, I say, if besides he were able to extend his life to many millions of yeeres, the matter were a little more tolerable. But alas, the life of a man at the most is but a hand-breadth, or a span long; and that which makes it much more miserable, he knowes not in what part of that short spanne, how suddenly, or how soone he shall be cut off from the land of the liuing; and goe, and shall not returne, euen vnto the land of darkenesse, and shadow of death. For *the reioycing of*

Cap. 14. 22.

Iob. 20. 5, &c.

the

the wicked is short, and the ioy of hypocrites is but a moment. Though his excellencie mount vp to the heauen, and his head reach vnto the clouds: yet shall he perish for euer, like his dung; and they which haue seene him, shall say, where is he? Hee shall flee away as a dreame, and they shall not finde him, and shall passe away vs a vision of the night. So that the eye which had seene him, shall doe so no more, and his place shall see him no more. And in this respect, mans condition is far inferiour to other creatures. One generation passeth, & another generatiō succeedeth: but the earth remaineth for euer. The Sun seemes euery night to lie downe in a bed of darknesse; but he rises in the morning, clothed with the same glory and brightnesse; and reioyceth as a Giant to runne his course: *But man* (saith *Iob*) *is sicke, and dieth, and man perisheth, and wher is he? As the waters passe from the sea, and as the flood decayeth, and dryeth vp; so man sleepeth, and riseth not: for hee shall not wake againe, nor be raised from his sleepe, till the heauen be no more.* Chap. 14. 10, 11, 13.

To let therefore these wretched vanities passe; as vnworthy to be insisted on thus long. For howsoeuer, the worldly-minded man, wanting vtterly the eye of faith, and hauing his eie of reason dimmed with mists, that rise from his tumultuous and fiery passions, grosse ignorance, and wilfull malice, (so that he only looks vpon the honours, riches, and pleasures of this life, with a carnall and sensuall eye) may seeme to see in them some glimmerings of happinesse, and thereafter conforme and proportion his desires, endeauours, and proiects; because he hath his portion only in this life: yet certainely, the truly generous mind may clearely, out of the very apprehension of nature and light of reason, discerne them all to bee no better then a broken staffe of reed; whereupon if a man leane it will go into his hand, and pierce it, yea, and strike his heart too thorow with many sorrowes; and that in the time of trouble, they will all proue but as a broken tooth, and sliding foote. To let them therefore passe, and die and perish, I come to two other branches of the negatiue part: ciuill honestie, and formall hypocrisie.

These indeed are the two great engines, by which in this

full light and glorious noone-tide of the Gospell; the prince of this world draweth many multitudes into his snares in this life, and into chaines of darknesse in the life to come.

2 Sweetnesse of nature, louelinesse of disposition, faireneſſe of conditions, a pleasing affabilitie in carriage and conuersation; an vnswayed vprightnes in ciuill actions, and negotiations with men, make a goodly shew. But if there bee an accession of profession of the Gospell, of outward performance of religious exercises of some correspondence with the seruants of God; why then the matter is stricken dead: There is the perfection. Whatsoeuer is aboue, is proud hypocrisie, vaine glorious singularitie, phantasticke preciseneſſe; when (God knowes) there may be all this, and yet no power of Religion, no life of grace, no true happinesse, no hope of eternity. To the demonstration of which point before I proceede, let me preuent two obiections.

First, I deny not, but that morall vertuousneſſe is good, and excellent in it selfe; the outward performance of religious duties, and the exercise of the meanes of our conuersion are necessary. But if moral vertuousneſſe were able to put on the greatest magnificence and applause, that euer it anciently enioyed amongst the preciſest Romanes; wherby it might worthily draw into admiration and iust challenge, euen these times of Christianitie: yet in respect of acceptance with God, and conformity to his will; and being not guided and sanctified by supernaturall grace, it is but at the best the very filthinesse of a menstruous clout. And outward actions of Religion, be they performed with as glorious a shew and vndiscernable conueyance, as euer they were by the most formall Pharise; yet seuered from a sound and sanctified hart, (the fountaine which giues life, sweetnes, and acceptation to all outward seruices) they are but all, as the cutting off of a Dogs necke, and the offering of Swines bloud.

Secondly, I doe not heere by any meanes purpose the discomfort of that man, whose soule is yet wraſtling with the grieuous afflictions and terrors of conscience, in the sore trauell of his new-birth: I wish vnto him the sweeteſt comforts

that

that either he in his deepest agonies can desire, or the bowels of Gods tendrest compassions are wont to powre into broken and bleeding hearts; and that the ioyfull light of his Saiuiours countenance may breake forth vpon his cloudie and drooping conscience, with farre greater brightnesse then euer the cleerest Sunne vpon the face of the earth. Neither doe I purpose the discouragement of him who hath happily passed the fearefull, but necessary pangs of remorse for sinnes; and hath already (by the grace of God) laid hold vpon the merits and mercies of Christ, by a true, though a weake faith. I wish that his soule (as a new-borne babe in Christ) may be touched with the smoothest hand of the most wise and charitable discretion; and that it may bee nourished with the sweetest milke of the most gracious and comfortable promises. I euer esteemed it most bloody crueltie to quench the smoking flaxe, or breake the bruised reed, or to adde sorrow to him whom the Lord hath wounded; and therefore rather infinitely desire to turne the smoking flaxe into a burning fire of zeale; to refresh the weake and wounded heart, with softest oyle of Gods deerest mercies; to make the bruised reed a pillar of brasse, that it may stand strong, and sure at the day of tryall. Whereupon, I pronounce out of most certaine grounds of Gods eternall truth, vnto the weakest faith, if true and sound; that the gates of hell, with all the furie and malice of the prince and powers of darkenesse, shall neuer preuaile against it. That neither Angels, nor principalities, nor things present, nor things to come, nor depths below, nor heights aboue, nor the creatures of tenne thousand worlds, shall euer bee able to worke a separation of it from that infinite loue of God, which first planted it in the heart; or a disiunction of it from Christ, which inspires it continually with life, spirit, and motion. It is not difference of degrees and measure, that takes away the nature and being of it. A small drop of water is as well and truly water, as the whole Ocean: a little sparke is as truly fire, both in essence and quality, as the mightiest flame: the hand of a little child may receiue a Pearle, as well

as the hand of the greatest Giant, though not hold it so strongly: a weake faith may be a true faith, and so a saving faith, as well as the full perswasion and height of assurance. This onely I must aduise in this point; that if this graine of mustard-seed, watered with the dew of grace, grow not towards a great tree: if this sparke, enkindled by the Spirit of God, spread not into a big flame: if this small measure of faith be not edged with a longing feruency after fulnesse of perswasion, and seconded with an assiduous and serious endeauour after more perfection; it was no sound and saving faith, but onely a counterfeit shew, and a deceiuing shadow. But yet for all this, I cannot (without a woe) speake good of euill, and euill of good: I must not put darkenesse for light, and light for darkenesse: wise *Salomon* hath taught vs, that *hee that iustifieth the wicked, and hee that condemneth the iust, euen they both are an abomination to the Lord.* And therefore I must tell you, that a man may bee great in the eie of the world, and in the iudgement of the greater part for his ciuill honesty, and solemne performances of outward duties of Religion (to which many thousands neuer attaine;) and yet himselfe be not onely a stranger from the life of God, and right happinesse, and holden fast vnder the power and tyrannie of the first death: but also by accident, being puft vp with a conceit of an imaginary perfection, become a violent opposite to the power of Religion and true godlinesse. The reason whereof may be this: Our corrupt nature (as in matters of vnderstanding and opinion) worketh in euery man a too too much loue of his owne inuentions, and conclusions; all opposition inflames the affection, and sets on foote the wit, to finde out arguments for their proofe, lest he seeme to haue beene too weak of iudgement in framing them, or too inconstant in not defending them: euen so also in matters of life and conuersation; and the more plausible a mans course is, and the more gloriously it is entertained of the world, the stronger is his resolution to continue in it, and the more impatient hee is of all controlement and contradiction. So that morall honesty,

Pro. 17. 15.

nesty, and outward religiousnesse, being in themselues good and necessary, and a good step to Christianity: yet by accident are many times a strong barre to keepe men from the power of godlinesse and vnfained sinceritie. Because, when they consider their present course is in good acceptance with the world, and that it may well consist with the free enioyment of their honours and pleasures, at least arising from their beloued and secret sinnes, they willingly and peremptorily rest and repose vpon it; contented with a probable errour of being in the state of grace, and with a plausible passage vnto eternall death. And the rather, because they know full well, if they should step forward vnto forwardnesse in Religion, and that inward holinesse, without which they shall neuer see the face of God, they should not onely raise vp against themselues many thundring tempests, of the worlds insolent, false, and spitefull censures; but also euen from the bottome of hell, many disturbances and fearfull tentations. For I am perswaded, while a man lies secure in the course of vnregeneration, if the deuill can procure it, he shall enioy his hearts desire, he shall bring his enterprises to passe, and not fall into trouble like other men. Hee onely then begins to bestirre himselfe, when a man begins to stirre towards grace; or that by his traines, hee hath brought him to some point of aduantage, to some dead lift, to his deaths-bed; that he may haue a full stroke at his destruction, that he may suddenly and certainely swallow him vp, body and soule; and then he payes him home with a witnesse; for either through senselesnesse, or despaire, he sinkes him downe irrecouerably into the bottome of hell.

These two obiections thus preuented; I come to the proofe of the point in hand. And first, these reasons following may demonstrate, that he which reaches but to ciuill honesty, comes farre short of being in Christ, and consequently, of true happinesse.

First, some of the Heathens (out of those weake notions and inclinations to vertuousnesse, which corrupted nature confusedly imprinted in their mindes) attained a great mea-

sure of morall perfection. This *Elogie* the [a] Historian giues of the Romane *Cato*. *Cato was a man which did animate the faire speculatiue image of vertue With liuely executions and practise, Goodnesse was so habitually incorporated into his honest mind, that he did good, not for respects and reseruedly, but because he could possibly doe no otherwise. Impartiall indifferencie was the rule of his actions; and being free from the corruptions of the time, hee was the same man, and had a free command ouer his passions, both in time of acceptation and disgrace.* It is further reported of *Fabricius*, that a man might sooner turne the sun from his course, then to sway *Fabricius* (by respects) from honest and ingenuous dealing. And yet all these excellencies of morality are iustly and truly censured by Diuinity, to be but [b] *glorious sins, beautifull abominations. Austin*, * that great disputer, and worthy Father, confirmes it vnanswerably; especially from that ground in the Epistle to the [c] Hebrewes: *Without faith it is impossible to please God.* Let a mans workes bee in shew neuer so good, so magnificent, so charitable; except the heart be purged from dead workes by a liuely faith, and pure from an euill conscience, he is but a painted sepulchre, or whited wall. But yet take this by the way; if these Heathens (in the twilight of reason) became such admirable lights of vprightnesse and honesty; and yet Christians in these dayes (when all the beames of Christs blessed Gospel are shining and shead round about them) continue still in darkenesse, cold and frozen in prophanenesse and security; certainely, as it shall be easier for *Tyrus* and *Sidon* at the day of iudgement, then for *Corazin* and *Bethsaida*: so it shall be easier for many Heathens (though to them impossible) then for those Christians, that passe not them in vertue and integrity. *Cato* and *Fabricius* at that day shall rise vp against many luke-warme Professors of our times, to their eternall shame, confusion, and condemnation.

The second reason is grounded vpon the words of Saint *Paul*, 1. Corinth. 2. 14. *The naturall man perceiueth not the things of the Spirit of God; for they are foolishnesse vnto him: neither can he know them, because they are spiritually discerned.*

In

* Cato, homo virtuti similimus, qui nunquā rectè fecit, vt facere videretur, sed quia aliter facere non poterat; cuique id solū visum est rationem habere, quòd haberet iustitiā, omnibus humanis vitijs immunis, semper fortunā in sua potestate habuit. Paterculus, lib. 2.

[b] *Splendida peccata.*

* *Contra Iulianum, Pelag. l. 4. c. 3.*

[c] Cap. 11. 6

In this place, by (*naturall man*) is not meant onely the carnall and sensuall man, swinishly wallowing in vanities and pleasures: but as the best and soundest Interpreters conceiue it, euen a man considered with the whole compasse of the reasonable soules possibilitie And mans reasonable soule, by that strength it yet retains (since it was by God iustly disinherited of all spiritual patrimony, for *Adams* rebellion) may purchase some kind of perfection. First, in it selfe it may be excellent, if endowed with a sharpe wit, a quicke apprehension, a strong mind, a piercing iudgment, a faithfull memory, a more moderate will, and milder affections. But if by industry and Art it furnish and fill euery seuerall facultie with those ornaments and qualities, of which they are naturally capable, the perfection is much more admirable. And yet besides these excellencies in it selfe, it may shine gloriously to others, it may goe further, & inable it selfe by action, experience and obseruation, with such an vniuersall wisdom; that it may not only be fit and qualified for notable offices of society and entercourse in politike Bodies, but also reach vnto that depth of foresight, and large comprehension of circumstances, that it may bee worthy imployment in affaires of State, and in the direction and guidance of whol kingdomes. All these perfections may concurre vpon the soule, and yet it remaine starke blind in the mysteries of Saluation. Imagine them all ioyntly in one man, and in the highest degree of perfection and excellency, of which vnsanctified morality is capable, and let them be neuer so much admired, and flattered of the world; yet without the salt of grace to season them, & the life of faith to animate them, they are but as gay and rich attire vpon a leprous bodie; as iewels, chaines, and bracelets, vpon a dead and rotten carcase. Let no man then deceiue his owne heart; he may bee enriched with singular pregnancie of all the faculties of the soule, he may be stored with variety of the choisest and profoundest learning, hee may expresse in action and ciuill honesty the absolute portraiture of *Aristotles* morall vertues; hee may be as politike as *Ahitophel*; *Whose counsell, which he counselled in those dayes, was like as one had asked counsell at the* 2. Sam. 16 23.

Oracle

Oracle of God: and yet without supernaturall illumination, and the diuine graces, of faith, loue, zeale, sincerity, spirituall wisdome a sanctified contention of spirit, in making towards God in all kind of duties; which only put a man into possession of true happines, and fit him for a blessed association with God, Angels, and holy men; I say, without these supernaturall graces, he cannot onely not perceiue the things of the Spirit of God, but (which is an horrible and fearefull curse) euen esteeme them foolishnesse.

3 The third reason shall bee taken from the example of *Nicodemus*, Iohn 3. *Nicodemus*, I am perswaded, was an honest and an ingenuous man; I am sure he was a great man, and a Teacher of Israel; yet when he comes out of his ciuill honesty and naturall wisedome, to reason and confer with Christ about the saluation of his soule and eternall happinesse; he is strangely childish and a meere infant. For when Christ tels him; *Except a man bee borne againe, hee cannot see the kingdome of God*; he replies: *How can a man be borne which is old? Can he enter into his mothers wombe againe and be borne?* A reply, which may breed an astonishment in all that shall euer reade this story vnderstandingly vnto the worlds end: nay, it seemes to seeme strange to Christ himselfe, by his interrogatiue admiration afterward; *Art thou a Teacher of Israell, and knowest not these things?* And no maruell; for who would think, that one of the best of the Pharises, a ruler of the Iewes, a profest Doctor in the Law and the Prophets, and one carefull to saue his soule, should bee so grossely and palpably ignorant, in a most materiall and necessary point of saluation; especially, hauing many times, no doubt, read it in *Moses* and the Prophets? Amongst many places, he might see, Ezec. 36. 26, 27. most clearely laid downe the great and glorious worke of our new birth: *A new heart also will I giue you, and a new spirit will I put within you, and I will take the stony heart out of your body, and I wil giue you a heart of flesh, &c.* But when he comes from teaching, and reading of this and the like places, to bee examined in the practise and experimentall feeling of these graces of regeneration vpon his owne soule; why, hee talkes

talkes of a man that is old, entring againe into his mothers wombe: from whence he should certainely returne with a doubled pollution and corruption of nature; and once more the child of Satan then he was before. But so it is, where the heart is not seasoned with sauing grace; let the vnderstanding be neuer so great with swelling knowledge, the practicall powers of the soule neuer so pregnant with wisedome and policy, and perfected with moral vertues; yet there is nothing to bee expected from that man in matters and mysteries of saluation, but darkenesse and blindnesse, childishnesse and stupiditie.

Fourthly the young man in the Gospell may bee a fit instance for our present purpose. He was vnreproueable in the externall iustice and outward obseruances of the second table, wherein ciuill honesty doth principally consist; but how farre he was from inward sanctification, the state of grace, and happinesse of Gods children, appeares in the story. For when the sacred and powerfull words of our blessed Sauiour, had insinuated into the secrets of his soule, and strucke at his sweete sinne of couetousnesse; the yong man is presently cast into a fit of melancholy. Christ is too precise a Preacher for him, he cannot digest such a strict and seuere course: he will not abandon his pleasures of worldlinesse, his Palaces, his possessions, to follow Christ the Lord of heauen and earth in this life, though he assure him of the rich treasures of eternall blessednes in the life to come: *When the young man heard that saying, hee went away sorrowfull: for hee had great possessions.* Whereby we may see, that a man may be ciuilly honest and vncensurable in outward workes of iustice, and yet harbour and nourish some close corruptions, and sweete sinne in his heart: from which rather then he will part, hee will lose his part in Christ, the bottomlesse fountaine of endlesse ioyes and comforts, and his portion of vnualuable glory in the new Ierusalem.

4 Matth. 19.

Verse 22.

This point being thus manifest, for conclusion I will lay downe certaine differences, betwixt the righteousnesse of faith and sanctification, and the righteousnesse of ciuill honestie,

stie, that a man may haue some directions to examine his soule and conscience in this respect.

1 First, the fountaine and originall of righteousnesse of faith, is the sanctifying Spirit of God. I call it the sanctifying Spirit because the Spirit of God may by a generall influence concurre to the illumination of the vnderstanding with knowledge, and a ciuill reformation of the will euen in the vnregenerate: but the sanctifying Spirit, by the miraculous operatiue of sauing grace, doth purge and mortifie the inmost affections, plant iustifying faith in the heart, renew al the powers of the soule, and reinueſt them (in some good measure) with the blessed image of holinesse and integririe wh ch they lost i n *Adam*. But the cause and fo intaine of righteousnesse of ciuil honesty, may bee goodnesse of constitution and ingenuousnesse; whereby a man may not be so apt and inclinable to notorious sinnes, or want of trials and prouocations, or feare of lawes and temporall punishments, or desire of reputation and rising, or a vaine hope to stay Gods iudgements for inward corruptions by ciuill outwardnesse, or at best, the restraining Spirit of God: by which he doth onely represse the furies and outrages of the wicked, and reduce them to some moderation and honesty, for the quiet of his Elect, and conseruation of Kingdomes. For if God did not put his hooke into the nostrils of prophane men, and his bridle into their lippes, euery one of them (sith euery man hath in his corrupt nature the seedes of all sinnes that euer haue, are, or may bee committed) I say euery one of them might become a cruell *Senacherib*, a railing *Shemei*, a traiterous *Iudas*, a bloody *Bonner*, an hellish *Faukes*, fierce Woolues and Lions against the silly and innocent Lambes of Christs fold.

2 Secondly, righteousnesse of ciuill honesty in outward actions, may make a colourable pretence of pietie and vprightnes; but indeed hath many secret relations to pleasures, to friends, to profit, to preferments, to reuengement, to passions, partialities and euents, and such like by-respects; not easily discernable, but by him whose eyes are tenne thousand times brighter then the Sunne. But righteousnesse of faith hath

hath in all actions, for the maine scope and principall end, the glory and honour of God: and if infirmitie doe sometimes distaine them with some mixture and adherence of respects, (for who can say, My heart is cleane? euen the purest actions are mixt with some spice of corruptions;) it workes in the faithfull soule much griefe, sorrow, striuing against, repentance and humiliation.

Thirdly, righteousnesse of faith, doth labour watchfully, religiously, and conscionably in that particular calling, wherein Gods prouidence hath placed a man, and in all the parts and speciall duties of godlinesse and obedience. But ciuill honesty wanders in the generalities of religion; and many times in impertinent, vnsetled and vnlimited courses. 3

Fourthly, righteousnesse of faith doth striue with greatest earnestnesse and contention of spirit for spirituall comfort, and a good conscience before God. But ciuill honestie is fully and finally satisfied with credit and plausiblenesse amongst men. 4

Fifthly, ciuill honestie makes no great conscience of smaller sinnes; as lying, lesser oathes, gaming, prophane iesting, idlenesse, pastime on the Sabbath day, and the like. But righteousnesse of faith hauing a sensible feeling of the heauie waight of sin, from those anguishes which the conscience felt before the infusion of faith; and being still stung with a cheeke and smart for all kind of transgressions, doth seasonably and proportionably hate and make resistance to all knowne sinnes. 5

Sixthly, ciuill honestie doth not vse to make opposition against the sinnes of the time, but is euen willing to be carried with the streame onely vpon more faire and probable tearmes, then notorious sinfulnesse; and therefore will goe on, and encourage a man in godly courses, and good causes, vntill he meete with, either a wound to his state, a disgrace to his person, a disturbance to his pleasures, an imputation to his forwardnesse, a stop to his preferments, losse of friends, imminencie of danger, or any such crosse and discouragement; and then it teacheth him to step backe, as a man 6

ready

ready to tread vpon a serpent, and to start aside like a broken Bow. But righteousnesse of faith doth stand out for the honour of God, and ordinarily goes thorow-stitch, in good causes; come what come can; crosses or calumniations, good report or euill report, men or diuels. For it is compleatly armed with confidence of future happinesse, and hath fixt the eye vpon the crowne of immortality; which if heauen and earth conspired, they were not able to pull it out of his hand, that reserues it in the heauens, for all those that fight a good fight, that keepe the faith, and runne with constancy the race of sanctification.

The next point of the negatiue part of my doctrine, is formall hypocrisie. Which that you may more clearely vnderstand, consider with me three kinds of hypocrisie: priuy hypocrisie, grosse hypocrisie, formall hypocrisie.

Priuie hypocrisie is that, by which a man makes profession of more then is in his heart. And this sometimes doth mixe it selfe euen with the faireſt and most sanctified actions of Gods deareſt children; and doth sooneſt insinuate into a heart stored with the rich treasures of true godlinesse. For Satan, if he cannot detaine a mans soule in notorious sinfulnesse, in meere ciuill honesty, or formality, but that by the sacred inspirations of Gods good spirit, it is pulled out of the mouth of hell, from the slauery of sinne, and courses of darknes, into the glorious light and liberty of Christs Kingdome; he is inraged with fierce and implacable furie, and doth euer certainely with eager pursuit persecute that soule, both by his owne immediate malice, and by the cruell agencie of prophane men. And if so be he cannot procure a scandalous relapse into grosse sinnes; yet that he may in some measure worke the dishonour of God, and the discomfort of his noblest creature, the two maine ends of all the policies of hell, hee doth labour to distaine the pure streames of diuine grace in the foule puddle of our corrupted nature; and at least to fasten the spots of priuie hypocrisie vpon the best actions, and the very face of innocencie. This hypocrisie (as I take it) ariseth from spirituall pride. For when a godly man, by the great

great worke of regeneration is become *more excellent, then his neighbour*; as indeede hee incomparably is, howsoeuer the worlds estimation be otherwise: Because the one is, as yet, a limme of Satan, receiuing from him the cursed influence of foule pollutions, of vncleanesse, and lying, of malice and reuenge, of pride and profanenesse, &c. The other is already a blessed member of Christs mysticall body, continually inspired with holy motions and the life of grace. The one lies polluted in his own bloud, incompassed with the menstruous clouts of loathsome corruptions; of all natures, except onely the Diuell and his angels, the most wretched and forlorne; of the family of hell, heire of horrour and desolation: The other by the immortall seed of the pure and powerfull Word of God, is made *partaker of the diuine nature*; clothed with the rich and vnualuable robe of Christs iustice; guarded with an inuincible troope of heauenly Angels; iustly intituled to a Kingdome of vnconceiueable glorie, and pleasures more then the starres of the firmament in number. The one is a wrongfull vsurper of the riches, honors and preferments of this life; for which hereafter he must be condemned to chaines of eternall darkenesse, and dungeon of endlesse miserie and confusion: the other, whiles he continues in this world, is a rightfull owner and possessor of the earth, and all the creatures and blessings of God; and when hee departs hence, he shall be made a glorious inhabitant of those sacred mansions, where constant peace, vnmixed ioyes, and blessed immortality euen for euer and euer doe dwell. Which great difference when the godly man perceiues, and his own prerogatiues, hee is filled with a strange and ioyfull amazement and admiration of his owne happinesse; which Satan seeing, who is perfectly experienced in all aduantages and opportunities for spirituall assaults; and working vpon the reliques of mans proud nature, doth cunningly draw him to aduance aboue that which is meete within himselfe, in his owne opinion, the worth of his owne graces and vertues. Which that he may convey and represent to the view of the world, with an excellencie proportionable to his own ouer-

Pro. 12.26.

2 Pet. 1.4.

weening

weening conceit, he is forced to admit the secret and insensible poyson of priuie hypocrisie; which he doth more easily at the first entertaine, because the pestilencie and bitternesse thereof is not discernable by reason of the predominancie and sweetnesse of the fresh present graces of Gods Spirit in his soule. But when by afflictions or disgraces, by some extraordinary tentation or particular checkes from the Ministery of the Word, the yglinesse of it is discouered to his conscience; he for euer abhorres it, as a consuming canker, that would fret out the very heart of grace, and extinguish the life of sinceritie; and therefore with much humiliation and feruencie doth pray against it, strine against it, and by the mercies of God preuaile against it.

This kind of hypocrisie belongs not to my present purpose; onely by the way let me giue aduertisement to the childe of God (for to him onely I speake in this point, to the end he may keep his heart vnblameable in holinesse, and preserue the true relish and sound ioy of good actions entire, and vndistempered) that hee would strongly fence his heart with a gracious and vnfained humilitie, against priuie pride the mother of this hypocrisie; as against a close, vndermining, and a most dangerous enemie; and the more seriously and watchfully for these reasons: partly drawne from the nature of the sin: and partly from the state of his soule. From the nature of the sin:

1 First, other sins grow from poysonous and pestilent rootes; as Adultery, from idlenesse; Faction, from discontent; Murther, from malice; Iesting out of the Word of God, from a prophane heart; the Killing of soules, from Non-residencie; Enuie and flatterie, from a base and vnmanly weakenesse of minde; Violent ambition, from a distrustfull independencie vpon God; Scorning of godlinesse, from a reprobate sense: but this sin springeth from a faire and vnsuspected fountaine, euen from zeale, godly duties, and good actions.

2 Secondly, other grosse sinnes spread themselues vniuersally ouer the whole corrupt masse of all the sonnes of men;

but

but this doth single out the chosen of God, and takes vp his seate in the sanctified soule.

Thirdly, this sinne doth vnauoidably winde it selfe into the heart of a man, with a slie and peculiar kinde of insinuation, For when a godly man for a good action or inward grace doth seeme to disclaime pride in his conscience, hee may be proud that he is not proud, euen of his humilitie; and that he is able to descrie his pride and corruptions more then others can doe. So endlesse are the mazes of Satans circular tentations. 3

Fourthly, there is no depth of knowledge, no measure of grace, no eminencie of zeale can be exempted from hazard of surprisall, by this last and most cunning encounter of Satan by priuy pride. *Paul*, that great instrument of Gods greatest glorie, in whom there was a matchlesse concurrence of diuine graces, and variety of all manner of afflictions, notable meanes to keepe the heart of man in humilitie; yet lest he should be exalted out of measure through the abundance of reuelations, there was giuen vnto him a pricke in the flesh the messenger of Satan to buffet him. 4

Reasons taken from the state of the regenerate soule, are these:

First, let the best and most mortified man turne the eye of his conscience from the fruitlesse and dangerous speculation of his owne worthinesse; and fasten it a while vpon his corruptions and infirmities, vpon his many deficiencies in religious duties and executions of his calling, wants, and weaknesses in prayer and inward deuotion, his dulnesse and vncheerefulnesse in religious exercises, his omissions of seruices and occasions for the inlarging of the kingdom of Christ, his cold and sometimes cowardly prosecution of good causes, his now and then slinking from a bold profession of sincerity, for feare of the vaine and wretched imputations of worldlings, &c. and out of this consideration, hee will bee so farre from selfe conceitednesse, and a partiall ouervaluing of his owne gifts and vertues, that hee will finde much matter and iust cause to renew his repentance, to stand vpon 1

his guard against spirituall pride, to continue and increase his humiliation, to double his zeale and resolution for the glorifying of God, and subduing his owne secret corruptions.

2 Secondly, let him consider, how before his calling he marched furiously and desperately vnder Satans colours, in the pursuite of pleasures, vanities and worldly honours; with how resolute hatred and contempt he opposed against sinceritie and saving grace, as against needelesse precisenesse and folly; how fearelesly and how farre he ran in the paths of iniquitie, and the sinfull passages of the kingdome of darknesse; where no reward was to be expected but shame and miserie. But after it pleased the Lord to place his Angell in the way to stop the torrent of his impieties, & to set his sacred Word before his eyes, as a glorious light to direct him in the waies of righteousnesse: let him remember how often hee hath started aside for false & imaginary feares; how often he hath stumbled euen in the euen path, through his owne heedlesnesse; how often he hath stood still in his way, either gazing on the painted and lying glory of the world, or listening to the allurements and deceitfull charmes of his owne flesh: Nay, how sometimes he hath been inforced to retire by some cunning traine and malicious stratagem of Satan. So that (since his conuersion) he hath but runne faintly and slowly, and wonne little ground in the grace of godlinesse, although there be set before him the price of the high calling, the highest aduancement of the soule, fulnesse of ioy, and the precious treasures of immortalitie. And if he demurre a while soundly vpon this point, he may for euer feare lest a selfe-liking of his owne excellency, be iustly plagued with a scandalous fall into some grosse sin; which besides it owne particular sting, will vnto his great discomfort awake the old sinnes of his vnregeneration; like so many sleeping Lions, with open mouthes to charge afresh vpon the conscience with new terrors and fearefull vexations.

3 Thirdly, let the godly Christian looke vp at the liberall and mercifull hand of God, which out of the bottomlesse depth

depth of his owne bountie hath reached vnto him, whatsoeuer gifts he hath; whether of bodie or minde, of honours or outward possessions, of nature or grace: and hee shall finde farre greater reason to be continually grieued and humbled, that the bright and vnspotted beames of Gods sanctifying Spirit, are foully darkened and lessened in his body of death; then to be exalted in his owne conceit, in that it hath pleased God of his meere and free mercie to illighten the darknes of his heart; without which supernaturall illumination, hee should haue liued in blindnesse and miserably vntill death; and after this life beene cast out into vtter darkenesse and remedilesse desolation.

Fourthly let him take heed how he harbors and nourishes this viper of spirituall pride in the bosome of his soule; lest it taking vnseasonable heate and warmth from his zeale, endanger the whole frame of his new man: Either by perswading him to imbrace some groundlesse singularitie of vnwarrantable opinions; which by reason of his vertues will spread more plausibly, & by consequent more dangerously. For a perswasion of integritie is not onely a motiue to roote an opinion deepely in a mans owne apprehension; but also a meanes to make it more currant and passable with the admirers of his graces. Or else this spirituall pride may (by Gods iust iudgement) draw vpon him a deadnesse of heart, a dulnesse of zeale, an intermission of operations of grace; which the child of God doth infinitely more feare, then any affliction or crosse that can possibly befall him from prophane men, either vpon his body, or state, or good name. 4

These reasons may iustly mooue euery faithfull Christian, with much earnestnesse and prayer to labour after, and settle surely in his heart, a true and vndissembled humilitie; as the onely soueraigne meanes to preserue the life and vigour of his graces in his owne soule, their fruit and benefit to others, their blessing and acceptation with God: and with the watchfullest eye of his spirituall wisedome, to hold in perpetuall iealousie the cunning sleights and windings of this insinuatiue sinne of priuie pride; that both so pestilent a canker

may be kept out of the soule, and the passage may be stopt to priuie hypocrisie; with which, I told you before, Satan doth endeuour with might and maine to discomfort and disgrace the actions and exercises, euen of the childe of God.

2 The second kinde of hypocrisie is grosse hypocrisie; by which a man professeth that which is not in his heart at all, and so deceiues others, but not in his owne heart. And this is most properly hypocrisie: for the Greek word ὑποκριτὴς, signifieth a stage-player; who sometimes putteth on the robes and maiestie of a Prince, himselfe being of a base and neglected state: Or the grauitie and wisedome of a Counsellor, himselfe being of roguish and dissolute conditions: Sometimes he representeth a chast and modest louer, his owne life being a practise of vncleanesse: Sometimes he assumeth a good and honest vocation, his owne being accursed and vnwarrantable. Euen such is the grosse hypocrite vpon the stage of this world, a very painted sepulcher and whited wall glorious indeede in outward fashions and solemnities, in shewes and representations to the eye of the world; but if it were possible for a man to make an exact inquirie into the close and hidden passages of his heart, he should finde many blacke and bloody proiects, for compassing reuenge euen vpon surmised opposites; many ambitious steps built vpon flattery and dissembling, baseneesse and bribery for his rising and preferments; many stinging swarmes of fiery lusts and impure thoughts, which are either spent in speculatiue wantonnesse and the adulteries of the heart; or else for feare of the worlds notice, breake out only into a strange and secret filthinesse. In a word, vnder the vaile of his outward religionsnesse, hee should see a perfect anatomy of the infinite and deceitfull corruptions of the heart of man, and many plausible and politique conueyances to bleare the eyes of the world; howsoeuer wretched man vpon his owne sillie and forlorne soule hee certainely drawes an exceeding waight of vengeance. This kinde of hypocrite is more miserable, and of lesse hope then the open sinner.

1 First, because he sinneth against the light of his conscience, which

which manner of sinning makes him incapable of saving graces For how can that heart, which to natural hardnesse addeth a voluntary obfirmation in sinne, and resistance to godly motions, receiue the softening and sanctifying spirit of God? How should those vnruly affections be tamed by the power of Religion, who please themselues, and hold it their greatest glory to seeme most moderate outwardly, when inwardly they boyle most intemperately in lust, pride, malice contempt of zealous simplicitie, and in other foulest pollutions? How should the brightnesse of wisedome shine, where the windowes of the soule are shut close, wilfully and vpon set purpose?

Secondly, by reason of the shining lampe of an outward profession, howsoeuer he want the oyle of grace in his heart, hee so dazles the eyes of men, that he barres himselfe of those reproofes and wholesome admonitions, whereby the open sinner is many times confounded and amazed in his conscience, humbled and cast downe in himselfe, and happily reclaimed and conuerted. 2

Thirdly, all publike reprehensions and aduertisements from the Ministery of the Word, although they be as so many loud cries sounding in his eares, to awake him out of the dead slumber of hypocrisie; hee either interprets to proceed from some particular malice, or indiscreete heate; and so passes them ouer with a bitter and peremptorie censure; or else out of the pride of his heart hee posteth them ouer from himselfe, as not infamous or notorious in the worlds opinion, and transferres them vpon the open sinners; being assured that in the iudgement of others, whom hee blindes and deludes by his Art of Seeming, they belong not to him. 3

Fourthly, he is iustly obnoxious to an extraordinary measure of Gods hatred and indignation. For euery ingenuous man out of the grounds of moralitie, holdeth in greatest detestation, a doubling and dissembling companion; as a fellow of extreame baseneſſe and seruilitie, most vnworthy to bee entertained, either into his inward affections and approbation, 4

bation, or outward seruices and imployments; how much more the God of heauen and earth, who seeth clearely into the inmost closet of the heart? For hell and destruction are before the Lord, how much more the hearts of the sonnes of men? I say, how much more must hee needes double his infinite hatred of sinne against the double iniquity of hypocrisie? how must his soule abhorre that wretched creature, which beares the world in hand, and makes a shew vnto men, that he stands for God, and his honour and seruice; but indeed is a close factor for Satan, his owne pleasures, and the powers of darknesse? And as the hypocrite is subiect to Gods extraordinary hatred; so is hee liable to an extraordinary weight of vengeance: For when the wrath of the Lord is once inkindled against him, it is powred out like fire, & burnes euen to the bottome of hell. His feare commeth like an horrible desolation, and his destruction like a whirlewinde. Terrors shall take him as waters, and a tempest shall carrie him away by night: And so certaine are these plagues, that as though the hypocrite were already turned into a Deuill, or into the very fierie lake, it is said in the Gospell, of other sinners, that they shall haue their portion with the hypocrite, where shall be weeping and gnashing of teeth.

Good Lord, it is strange and fearefull, that so noble and excellent a creature as man, endued with reason and vnderstanding like an Angell of God; hauing (besides the preciousnesse of the holy Booke of God) those great and vniuersall motiues, the immortality of the soule, the resurrection of the dead, the ioyes of the kingdome of heauen, the endlesse paines of the wicked, which except he be a damned Atheist, hee doth certainely beleeue; and whereas hee might liue on earth with vnconquerable comfort, and shine hereafter as the brightnesse of the firmament; be a companion of Saints and Angels, and stand in the glorious presence of the highest Maiestie for euer and euer: yet for all this, will euen wilfully against the light of his conscience, and with the certaine knowledge of his heart, by his grosse hypocrisie, secret abominations and vncleannesse, priuie practises for some

wretched

wretched pleasures and preferments, make himselfe in the eyes of God (howsoeuer he deceiue men) a very incarnate deuill vpon earth; and after this life, iustly heape vpon his body and soule, all the horrours and despaires, tortures and plagues, which a created nature is capable of!

Oh that the hypocrite would consider these things in time, lest the wrath and fierie iealousie of the Lord breake forth vpon him suddenly and inevitably, like sorrowes vpon a woman in trauell, and teare him in peeces when there bee none that can deliuer him! Well may hee carrie the matter smoothly for a time, and by his iugling dissimulation cast a mist about him, and inwrap himselfe in darkenesse from the eye of the world; yet let him know, that in the meane time his sinnes are writing by the hand of Gods Iustice, with the point of a Diamond, in the register of his conscience; and when their number and measure is accomplished, the Lord will come against him, euen with whole armies of plagues and vengeance, as against the most hatefull obiect of his reuenging Iustice; the most base and vnnaturall Opposite of so pure a Maiesty, and the most notorious and transcendent instrument of Satans deepest malice.

This kinde of hypocrite belongs not to my present purpose; and therefore I leaue him (without sound and timely repentance) to some strange and markable iudgement, euen in this life: Or if he passe these few dayes honorably and prosperously (as it is many times the lot of the wicked,) let him expect vpon his deaths-bed the fiery darts of Satan, empoysoned with hellish malice and cruelty, to be fastened deepely in his soule; and such pangs and anguish of conscience, that will possesse him of hell before hand. Or if hee depart out of this world without sense of his sinne, or else at the best, with some formall and perfunctorie shew of penitencie; yet let his heart tremble for the feares that it shall feare at the great and terrible day of the Lord: when the vizard of his hypocrisie shall certainely be pulled off his face; and hee ashamed and confounded in the presence of the blessed Trinitie, of Angels, and all the men that euer were; and irrecouerably

abandoned from the face of God, and from the fruition of his ioyes, to the most consuming flame of the fire of hell, and the lothsomest dungeon of the bottomlesse pit.

3 The third kinde of hypocrisie is formall hypocrisie, by which a man doth not onely deceiue others with a shew of piety and outward forme of Religion; but also his owne heart, with a false conceit and perswasion that he is in a happie state, when as in truth his soule was neuer yet seasoned with sauing grace, and the power of Religion. And I beseech you marke me in this point: it is of greatest consequence to euery one for a sound triall and examination of the state of his conscience, whether he yet liue the life of God, and stand in the state of grace, or lie enthralled in the fetters and slauerie of sin and Satan. For herein I must tell you how far a man may proceed in outward profession of the Truth, in supernaturall decrease of sinfulnesse, in some kindes and measure of inward graces, and yet come vtterly short of true happinesse; and without an addition of the truth of regeneration and a sound conuersion, shall be cut off for euer from all hope of immortality, and shall neuer bee able to stand firme and sure in the day of the Lord Iesus.

For a more perspicuous explication of this point, conceiue with me those perfections which may befall a man, as yet vnregenerate and in the state of damnation.

Wee may suppose in him, first, all those gifts which the possibility of nature can conferre vpon him, all ornaments of Arts and knowledge, of wisedome and policie: not onely that which is purchased by experience, obseruation, and imployment in points of State; but also the spirit of gouernment, as *Saul* had. To these wee may adde gentlenesse, and faireneſse of conditions, an exactneſse of ciuill honestie and morall iustice, immunity from grosse and infamous sinnes. And thus farre the Heathens may goe: And thus far we proceeded in our last Discourse. But in these times of Christianity, a reprobate may goe farre further then euer the most innocent Heathen that euer liued could possibly; though some of them were admirable for their milde and mercifull disposition,

disposition, some for their vertuous seueritie, some for integrity of life, some for constancie and resolution in goodnesse, some for preferring the vnspottednes of their life before most exquisit tortures. For to all these he may adde a glorious profession of the Gospell, a performance of all outward duties and exercises of religion, many workes of charity and monuments of his rich magnificence. Nay, besides all this, he may be made partaker of some measure of inward illumination, of a shadow of true regeneration; there being no grace effectually wrought in the faithfull, whereof a resemblance may not be found in the vnregenerate. This last point will most clearly appeare vnto you out of the 8. of *Luke*, and the 6. to the *Hebrewes*.

In the eighth of *Luke*, the hearer resembled vnto the stony ground, is the formall hypocrite; who there is said to beleeue for a time, and therefore by the inward, though more general and inferiour working of the Spirit, may haue a temporarie faith begot in him. In which faith we may consider these degrees.

First, hee may be endued with vnderstanding and knowledge in the word of God. 1

He may be perswaded that it is diuinely inspired, and that it is most true. 2

He may see clearely by the Law of God, the grieuous intolerablenesse of his sinnes, and the heauie iudgements due vnto them. 3

He may be amazed and terrified with fearefull horror and remorse of conscience for his sinnes. 4

He may giue assent vnto the couenant of grace in Christ, as most certaine and sure; and may conceiue, that Christs merits are of an inualuable price, and a most precious restoratiue to a languishing soule. 5

He may be perswaded in a generalitie and confused manner, that the Lord will make good his couenant of grace vnto the members of his Church; and that he will plentifully performe all the promises of happinesse vpon his Children. 6

Hee may be troubled in minde with grudgings and distractions, 7

ctions, with reluctation and scruples before the commission of sinne, out of the strength of naturall conscience, seconded with a servile apprehension of divine vengeance, but especially illightned with some glimmerings of this temporarie faith. Much a doe was there euen with *Pilate*, inward trouble and tergiuersation, before he would be brought to giue iudgment on Christ. *Herod* was sorry, before he beheaded *Iohn Baptist*. And these men, I hope, were farre short of the perfections attainable by the formall hypocrite,

8 After a sin committed, besides the outward formes of humiliation, by the power of this temporary faith, he may be inwardly touched and affected with some kind and degree of repentance and sorrow; I meane not onely that, which is a preparatiue to despaire and hellish horror, but which may sometimes preuent temporall iudgements, as in *Achab*, and with a slumbering and superficiall quiet, secure the conscience for a time. And from this faith may spring fruites: Some kind and measure of hope, loue, patience, and other graces. It is said in the Euangelists, that that hearer (which we call the formall hypocrite) receiues the word with ioy; whence may be gathered:

1 First, that with willingnesse and cheerefulnesse, hee may submit himselfe to the ministery of the Word.

2 With forwardnesse and ioyfulnesse he may follow and frequent Sermons.

3 With a discourse of the sufferings of Christ, he may be moued euen vnto teares for compassionate indignation; that so glorious and infinite innocencie should be vext with all manner of indignities and torments, for the grosse and wilfull impieties of sinfull men.

4 He may loue and reuerence, giue countenance and patronage to the Ministers, whom he heares with gladnesse. For it is the nature of man, to be kindly and louingly affected vnto him that brings him a message of ioy and comfort.

5 He may esteeme the negligent, or no hearers of the Word of God, as prophane and of seared consciences, which doe not onely abandon the necessarie meanes of saluation, but that

that they may with more security and absoluteness reape in this life what sensual profit or pleasure soeuer the world yeedeth, endeuour to banish and extinguish all thought and notice of heauen or holinesse.

The Word of God by this temporary faith & other graces may worke such a change in him, as is called *the vncleane spirits going out of a man*: Mat. 12.43. *A flying from the pollutions of the world*: 2. Pet. 2. 20. *A washing*: 2. Pet. 2. 22. And may haue such power vpon him, that he may do many things thereafter. *Herod* is said to *haue reuerenced Iohn, to haue heard him gladly, and to haue done many things*: Marke 6. 20, 6

To these for illustration, and because we are hereafter to consider their differences from a true, entire and vniuersall sanctification; we may adde those fiue degrees incident to the reprobate: Heb. 6.

First, he may be illightned in his vnderstanding, with some glimpses of heauenly light. 1

Secondly he may haue some taste in the heart of the heauenly gift. 2

Thirdly, he may be made partaker of the holy Ghost, the author and fountaine of all graces. 3

He may in some measure enioy the good Word of God, the glorious instrument of the conuersion of soules. 4

He may haue some taste and feeling euen of the powers of the world to come. 5

Nay, and besides all these, that which nailes him fast vnto formalitie, and makes him with contentment to walke in a plodding course of outward profession, is a perswasion that he is already in the way of life, when as yet he neuer entered, no not the very step vnto it For indeede he may bee perswaded (though from false and mistaken grounds) that he is rich in heauenly things, and hath need of nothing; and that he is already possessed of the Kingdom of grace, and intituled to the Kingdome of glory; and yet bee most wretched and miserable, and poore, and blind, and naked: His state in this case being not vnlike the dreame of a poore or hungry man, which in his sleepe filleth himselfe with variety of dainties,

or

or tumbles himselfamid his rich treasures and heaps of gold: but when he awaketh,behold, hee is faint,his soule longeth, and he embraceth nothing but emptinesse and aire; yea, and besides, the very imaginarie fruition of his supposed happinesse,when he is awaked,encreaseth his languishing, & doubles the sense of his necessities. Euen so the formall hypocrite in this life dreams much of cōfort to come, makes sure of heauen,thinks himselfthe only man,his μόρφωσιν εὐσεβείας, as the Apostle calles it,his *forme of Godlinesse* in his conceit,is the onely true state of saluation; whatsoeuer is short of him, is prophanenesse;whatsoeuer is aboue him,is precisenes. But when vpon his deaths-bed he awaketh, and hath his conscience illightened,and his particular sins reuealed vnto him, in stead of catching a Crowne of glory, which he hath vainely possest in his hopefull securitie,he graspeth nothing but feare and amazement, anguish and sorrow. Yea, and now his former false perswasion of his happy state enlargeth the gulfe of his despaire, and makes him more sensible of his present and vnexpected miseries

2. Tim. 3. 5.

Giue me leaue, I beseech you, to enlarge this point and to acquaint you with some reasons of this perswasion. For a false perswasion of already being in the state of grace, is a barre that keepes thousands from the state of grace indeed.

The good spirit of God (you know) doth perswade euerie regenerate man by a sweet and silent inspiration,out of a consideration of an vniuersall change and sanctification,and present sincerities in all the powers and parts of his soule and body,and calling,that he is most certainely in the state of grace, and heire of heauen. Whence spring perpetually whole Riuers of vnspeakeable comfort, that most then refresh his soule, when he is neerest to be ouerwhelmed of the maine Ocean of the worlds bitternesse and pressures.

In a lying resemblance to this sacred worke of the holy Ghost in the hearts of Gods children, Satan, lest he be wanting to his,puts on the glorie of an Angell of light; and insinuateth into the imagination of the formall hypocrite some flashes of comfort and conceits that hee is in state of grace, and

and shall be saued. Whence issues a cursed security, a wretched opposition to more sincerity then hee findes in himselfe, a slumber and benummednesse of conscience, an impatiency of hauing his formalitie censured by the ministerie of the Word; a neglect of a more sound search into the state of his soule. For Satan (in his Angelicall forme) tels him, that more strictnesse and puritie is but onely a proud hypocrisie and pretence of such as affect a transcendencie aboue the ordinary degrees of holinesse; and bids him take heed of being too busie and pragmaticall in taking notice of euery small corruption and infirmitie: for tendernesse of conscience, and a too nice apprehensiuenesse of euery little sin, will vncomfortably enchaine him to Melancholy, Vnsociableness, and some degrees of despaire. And howsoeuer (saith Satan) some Preachers of precisor humour, out of their vnhallowed zeale and censorious austeritie, breath out nothing against thee but fire and brimstone, indignation and wrath, damnation and horror; yet take not these things to heart, but let such peremptory comminations passe as malicious thunder-bolts, discharged from too fiery spirits, begot by indiscreete heate, and directed to priuate ends. Thus this wilie Serpent cries peace, peace vnto his soule; when (God knowes) there is no peace towards, but noyse, and tumbling of garments in blood, and burning and deuouring of fire. The conscience indeed may be asleepe for a while, like a fierce wild beast gathering vigour and puissance, that being awaked by the hand of God at the approch of sicknes or death, may more implacably rend, deuoure and torment for euer.

But I come to the grounds of this perswasion. I told you before, that the Spirit of God assures his Children that they are in the state of grace, out of a consideration of an vniuersall sincerity in all their wayes. But Satan for his children hath other reasons, which I conceiue to be such as these:

First, the formall hypocrite is notably confirmed that his state is good, when he compares himselfe with those which are more sinfull: as Murtherers, Adulterers, Drunkards, Prophaners of the Sabbath, Vsurers, Swearers, Lyers, Iesters

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sters out of the word of God, and fellowes of such notorious ranke. But if (besides the disclaiming of these) his conscience be able to informe him of his ciuill honesty, externall iustice, some workes of charity, &c. Why then, the matter is put out of all controuersie, and he presently canonized a Saint in his owne conceit. You may see his picture in the eighteenth of Luke: *O God, I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publican.* There is his exemption from common prophanenesse. *I fast twice in the weeke, I giue tithes of all that I possesse:* There is his outward iustice and religious solemnities. But you must not conceiue that the formall hypocrite doth proclaime this in publike, with such grosse and palpable ostentation: Nay, (perhaps) when it ariseth, hee lets it not rest long in his owne thoughts, lest by this vanity his vertues lose their grace, and he his comfort. But certaine it is, a consciousnesse of his being free from infamous impieties, of his morall honesty, performance of outward duties of Religion, and some inward, in some measure (though not vniuersally, nor to the degree of the children of God) is one of the best grounds hee hath for his assurance of being in state of saluation. Parallel to this of Luke, is that, Prou. 30. vers. 12. *There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.* That is, they imagine their temper of Religion, their pitch of holinesse, their formall Christianity, to be the very right path to heauen: when indeed they were neuer truly humbled with a sense and sight of their sins, out of the Law and Iudgements of God. They were neuer acquainted with the pangs of conscience in a new birth, or the mysteries of saluation: but within are full of hollow-heartednesse, lukewarmenesse, and much bitternesse against true godlinesse and the power thereof.

II The second reason whereby the formall hypocrite is moued to thinke his state to be good, and the way of his life to bee right, is a preiudice which he conceiues from the imputations which the world layeth vpon the children of God: such as are Pride, Hypocrisie, Singularitie, Melancholie, Simplicity,

Simplicitie & the like. But before I descend to these particulars, giue mee leaue to propose vnto you the fountaine and ground of them, which I take to bee that great and eternall opposition which is naturally betwixt light and darknesse; the life of grace, and a death in sinne; sinceritie and prophanenesse; the children of God, and the wicked. Gods children, you know, in this world liue as sheepe among wolues: In the stormie times of the Church, their persecutors are indeed euen wolues in the euening, for their insatiable crueltie, and vnquenchable thirst, in drinking vp the bloud of the Saints: And in the Halcyon dayes and fairest times of the Church, yet they haue those which will be prickes in their eyes, and thornes in their sides. If they cannot vexe them in a higher degree, yet they will bee sure to lay on loade with base indignities, disgraces, slanders, and lying imputations. And their hatred is of that strange nature and qualitie, that it is discharged euen against the goodnesse of the godly, their zeale, their forwardnesse in Religion, their faithfulnesse in their calling, and the like, as against its proper obiect. This is plaine in *Ieremie: Ieremie* Chap. 15. 10. neither borrowed on vsurie, nor lent on vsurie; he was free from all colour of giuing offence, or doing wrong: Nay, his gracious heart was wholy melted in compassion, that hee wished that his head were full of water, and his eyes a fountaine of teares, that hee might weepe day and night for the destructions of his people. And yet of that people euery one contended against him; there was not a man but hee cursed him. The onely reason was, because whatsoeuer the Lord said, that he faithfully spoke, and kept nothing backe, but shewed them all the counsell of God. It is yet more plaine in *Dauid*, Psalm. 38. 20. *They also that reward euill for good, are mine aduersaries, because I follow goodnesse.* The word there in the Originall insinuateth such an extreme and deadly hatred, that from thence comes the Deuils name, *Satan.* So that howsoeuer this enmitie betwixt the world and the children of light, be many times bridled by the restraining Spirit of God, sometimes by the ingenuousnesse of the wicked, ושמנוני

ked, or their morall vertue or policie, or some by-respect, or by accident bee turned into loue; because by the presence and prayers of the Godly, they many times escape iudgements and receiue blessings. Yet, I say, howsoeuer it bee thus bridled, in it selfe it is more then ordinary or naturall, and hath in it some degree and mixture of hellish virulencie. Ordinary hatred expires in the downe-fall of his aduersary; Nay, any one of generous mind (out of the interest hee chalengeth in the common state of humanity) will commiserate the distresse and affliction euen of his greatest and basest enemie; but much more of one of noble spirit and eminent worth, and more then that, of one that hath followed him with all offices of kindnesse and loue: yet the flame of this hatred is so fierce and so set on fire by hell, that it is not extinguished euen with the bloud of his supposed Opposite, but barbarously sports in his miseries, and with insolencie tramples vpon his desolations. This appeareth cleerely in the example of *Danid*, Psal. 35. 15. *But in mine aduersity they reioyced, and gathered themselues together: the abiects assembled themselues against me, and I knew not; they tare me and ceased not.* Who without indignation can thinke vpon these lewd companions, and base drunkards, that with the false scoffers at bankets gnashed their teeth, and cruelly insulted ouer the misery and disgrace of that man, that was a man after Gods owne heart, of incomparable excellencie, and so kindly affected towards them, that when they were sicke, hee clothed himselfe with a sacke, he humbled his soule with fasting, and mourned as one that mourneth for his mother? You see then the fountaine both of the greater flouds of bloody persecutions, and the lesser streames of inferiour vexations, as slanders, raylings, and false imputations. To some particulars whereof I now come:

First for Pride. It is most certaine that Pride truely so called, is the most pestilent and incompatible Opposite that Grace hath: and therefore he that is most sanctified, most fights against it. For besides that, this fiery dart is deeply impoysoned in our corrupted nature, Satan knowes out of his

his own experience, how to manage it with notable cunning; and he followes this weapon with such eagernes and confidence, that after it is broken vpon the shield of faith, yet hee labours with might and maine to fasten some splinter or other, euen in the soule humbled for sin, and vowed vnto the service of God, as I told you in the first part of priuie hypocrisie. But I appeale vnto the consciences of the children of God, whether many times the world doth not interpret that to be pride in their actions & carriage, which is nothing else but a gracious freedome of spirit, arising from a consciousnes of their innocencie and independencie; whereby they are inabled to stand with courage against corruptions and the sins of the time, to follow good causes with boldnesse, with resolution to defend a knowne and warrantable truth, and indeed to preferre the saluation of their soules, before the gaining of the whole world. Innocencie makes them as bold as Lyons: *The wicked flee when none pursueth; but the righteous are bold as a Lion.* Pro. 28. 1. And their warrant is out of Isai. 51. vers. 7. 8. *Hearken vnto mee yee that know righteousnesse, the people in whose heart is my Law. Feare yee not the reproch of men, neither be ye afraid of their rebukes. For the moth shall eate them vp like a garment, and the worme shall eate them like woole: but my righteousnesse shall bee for euer; and my saluation from generation to generation.* Independencie holds their hearts vpright in all their actions, that they are neither swaid awry by partialities, or secret relations to wrong ends. I meane not independencie in respect of lawes, gouernment, authority, charity, vnity with the Church or the like, I meane no such independencie: but in respect of basenesse, flattery, corruption, temporizing, indirect prosecution of their honours and preferments, &c. which are fetters of Satan, by which he confines many to a wretched slauerie euen in this life, and (without repentance) to endlesse misery hereafter.

2 Secondly, hypocrisie is many times by the world vniustly laid vnto the charge of the children of God. *Dauid* had his full portion in this imputation, as appeareth in many Psalmes. The causes for this time I conceiue to be two;

1 The first may bee suspiciousnesse, an argument euer of worthlesnesse and impotencie. For insufficiencie is most apprehensiue and suspicious. I know there is a godly iealousie, and a iealousie of state; but I meane that suspition which is opposed as an extreme to that imperfect vertue, the Moralists call immunity from suspition; by which a man doth cast the worth, actions and affections of another in his owne mould, and thinks euery man obnoxious to all the infirmities he finds in himselfe. Hence it is, that he which indeed is truly an hypocrite, and neuer passed the perfection of the Pharise, doth most confidently brand the childe of God with that name: hoping thereby to giue some poore satisfaction to his owne thoughts, that would gladly rest in a formality; and notice to the world, that howsoeuer there may be pretences, yet indeed there is none better then himselfe.

2 The second cause is disability, and blindnesse in the naturall man of discerning and acknowledging the operations of grace. For let a man be otherwise neuer so eminently or vniuersally qualified; yet without the experience of the power of godlinesse vpon his owne soule, he cannot see, he will not be perswaded of the actions of grace in another man; and therefore interprets them to be nothing but hypocrisie, and onely pretended, vaine-gloriously to gaine an opinion of more then ordinarie pietie. What the conceit of an vnregenerate man is of the state of grace, is plaine out of the conference of our blessed Sauiour and *Nicodemus*. *Nicodemus* was a great Rabbi in Israell, a famous Doctor in the Law and the Prophets, in which no doubt he had many times read the doctrine of regeneration: yet when he comes to bee examined of the power and practise of it, he holds the new birth (without which no man can euer see God) to bee as impossible, as for an old man to returne into his mothers wombe and bee borne againe. Euen such is the iudgement of others in his state, of the fruites, effects and course of sanctification. And therfore I maruell that any child of God will afflict his soule, hang downe the head, or remit one iot of his zeale in goodnesse for vniust censures in this kinde: sith hee knowes that

naturall

naturall men though neuer ſo wiſe, ſo learned, or glorious in the world, want ſpirituall ſtate, and therefore cannot reliſh the fruits of the ſpirit, are blind and cannot ſee or iudge of the light of grace, are in darkeneſſe and cannot comprehend it.

Thirdly the formall hypocrite doth ſettle himſelfe with more reſoluednesſe in his opinion of being in ſtate of grace, when hee ſees the world account the children of God but a companie of fellowes, who, out of a proud ſingularity, diuide themſelues from the common faſhions and cuſtomes of the world, not conſidering, that if euer he meane to ſaue his ſoule, he muſt bee ſingular to in holineſſe and ſanctification (for I meane not in vnwarrantable opinion, or ſeparation from the Church.) Except his righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſes, what ſingular thing doth hee? that is, except to his ciuill honeſtie and outward performance of religious duties, there be added a ſingularity of ſauing grace; and except beſides all other ornaments of mind, if it were poſſible, poſſeſt in full perfection, there be yet moreouer inſpired that bleſſed and precious vigour that quickens him to eternall life, he cannot enter into the Kingdome of heauen. 3

This note of ſingularitie hath in all ages beene imputed to thoſe, that with a good conſcience haue laboured to keepe themſelues blameleſſe and pure in the midſt of a naughtie and crooked generation. *Behold* (ſaith *Iſaiah*, chap 8. verſ. 18. *I and the children whom the Lord hath giuen me, are as ſignes and wonders in Iſrael, by the Lord of Hoſts, which dwelleth in Mount Sion.* It had been no wonder, had they been onely as ſignes and wonders amongſt the enemies of God, and nations of vncircumciſion; but that they ſhould be ſignes and wonders in Iſrael? God had choſen him but one little vineyard amongſt all the ſpacious forreſts of the earth; out of the glory of all the Kingdomes of the world he had choſen him but one handfull of people; and yet in that vineyard, his faithfull Ones are but as the berries after the ſhaking of an Oliue tree, two or three in the top of the vtmoſt boughs, and

foure or fiue in the high branches. In that little people, his children are but as the first fruites: so that euen in Israell they are become as monsters and spectacles of amazement. Then so it is indeed, that a man drawne out of the darknesse of this world, and illightned with grace, is like a starre new created in the skie, that drawes all the world to gaze vpon it. Nay, & he draws not only the eies of men vpon him, but is an eie-sore vnto them. For thus speaketh the wicked of the righteous man; Wisd. 2. 15. 16. *It grieueth vs also to looke vpon him, for his life is not like other mens: his wayes are of another fashion. He counteth vs as bastards, and he withdraweth himselfe from our wayes as from filthinesse; he commendeth greatly the latter end of the iust, and boasteth that God is his Father.*

4 Fourthly, the formall hypocrite is well pleased with his present state, and very vnwilling to embrace more forwardnesse; because it is commonly thought, that the state of a true Christian indeede, is a life full of vncomfortablenesse, melancholy, austeritie, and sadnesse. The heart of man is naturally greedy of ioy and contentment, and is either weakely or strongly refreshed, according to the vanity or soundnes of the comfort in which it reposeth, but it must either enioy it in some kinde and measure, or it will waste and consume it selfe. Hence it is, that those who want inward and spirituall ioy, arising from the testimony of a good conscience, from an assurance of remission of their sinnes and the fauour of God, hunt after worldly contentments and carnall ioyes. At home in their owne hearts they finde little comfort, rather much terrour, if their consciences awake; and therefore they seeke to refresh themselues amid their treasures, honours and sports; as Playes, in Tauernes, with merry company, and many other such miserable comforters; nay, they had rather be necessarily imployed then solitary, not so much to auoide idlenesse as bitings of conscience. Yea, some had rather cease to be men, then that their consciences should awake vpon them; and therefore they labour to keepe it asleepe, and to drowne sorrow for sinne, with powring in of strong drinke. But let them looke vnto it, though it *goe downe pleasantly*, yet

secretly

secretly and insensibly it strengthens the rage, and sharpens the sting of the Worme that neuer dies, against the day of their visitation; for *in the end* (saith * *Salomon*) *it will bite like a Serpent, and hurt like a Cockatrice.* * Pro. 23. 32.

This outward and worldly ioy, because the children of God doe not pursue; because they will not relie vpon those broken staues of reed, they are esteemed the onely melancholike and discontented men. But I maruell when, or with what eyes the worldlings look vpon the faithfull Christian!

It may be, while hee is yet in the sore trauell of his new-birth, and humbled vnder the mighty hand of God with affliction of conscience for his sin. If so, then they should know that men must mourne for their sinnes, as one that mourneth for his onely sonne: and be sorry for them, as one is sorry for the death of his first borne. There must bee in them a great mourning, as the mourning of *Hadadrimmon*, in the valley of *Megiddon*: as it is *Zach.* 12. 11. And this sorrow is a blessed sorrow, for it brings foorth immortality. And either themselues must haue a part in it, or they shall neuer bee made partakers of the fulnes of ioy at Gods right hand. What though the Child of God lie for a night in the darkenesse of sorrow and weeping for his sinnes? marke a while, and the day will dawne, and a day-starre will arise in his heart, that will neuer set, vntill it hath conducted him vnto the light that no man can attaine vnto: The Sunne of righteousnesse will presently appeare, and will dry away his teares, and with euerlasting light will shine vpon him for euermore.

But it may bee the worldlings take notice euen of the whole course and best state of the Child of God, and yet can see nothing therein but vncomfortable strictnesse, and sad austerity. But then I must tell them, they looke onely vpon him with carnall eyes and deceiue themselues: for so indeed he doth not appeare a boysterous *Nimrod*, or dissolute Ruffler, amid the vanities and delicacies of the world; that is for Satans reuellers, who hauing smiling countenances, but bleeding consciences; glorious outsides, but within nothing but

rottennesse and prophanenesse, much laughing when the heart is sorrowfull. But if they were able with illightned eyes to pierce into the inward parts of Gods Childe, they should see within, Hope already feasting vpon the ioyes of eternity: they should see Faith holding fast the writings, by which the kingdome of heauen is conueyed vnto his soule, sealed with the precious blood of the Sonne of God; that not man nor deuill is able to wrest out of its hand: They should see the white stone mentioned in the Reuelation, wherin there is a new name written, which no man knoweth sauing he that receiueth it. Whence springeth such a strong comfort and high resolution in the affaires of heauen, that no sword of the Tyrant, no flame of cruelty, nor the combination of heauen and earth shall euer bee able to amaze, abate, or extinguish.

5 Fifthly, the formall hypocrite doth more confidently continue in a selfe-liking of his owne state, though the state of vnregeneration; because hee seeth those that (besides his outward forme of Religion) are indued with an inward and vnfained sincerity in all their wayes, to be reputed but as the off-scouring of all things, the simple fellowes and precise fooles of the world. They haue indeed been so accounted in allages. For the hearts of wicked men being stuft with prophanenesse and earthly pleasures, being swelled with ambition and worldly wisedome, easily bring foorth pride and contempt: And therefore they looke a farre off at the Children of God, as at fellowes of base and neglected condition, of low spirits, of humble resolutions, of weake minds, vnable to manage affaires and occurrents for their preferments, of no dexterity to plant themselues in the face and glory of the world; when (God knowes) if they could be perswaded that there were no heauen but vpon earth; and that the power and exercise of godlinesse were nothing but an vnnecessary precisenesse; if they would enlarge their consciences proportionably to the vast gulfe of the times corruptions; if they durst make a couenant with death, and an agreement with hell, and put the euill day farre from them; sure they might

might out-step many of these great Ones in their Proiects of policie, and the precedencies of the world: but sith they cannot, they dare not, they will neuer by the grace of God bee so perswaded; they are well content with their continuall feast, a good conscience; while the others are fatted with their wine and their corne, and their oyle, against the day of slaughter: And then at that day they wil change their minds: For goe, I beseech you, into the sanctuarie of the Lord, and vnderstand their end; they are now vpon the stage of this world in their full glory; but were they as mighty as Leuiathan, as cruell as Dragons; could they reare their honours to the height of the clouds, nay, aduance their thrones aboue beside the starres of God, yet they must down, they haue but one part to play, they must make their beds in the dust; and then when they are once disroabed of their greatnesse and glory, and stript naked of their honours and preferments, and without all mitigation by worldly comforts, left vnto the full rage of a stinging conscience; then they change their note, and alter their iudgements, and sigh for griefe of mind, and say within themselues: These are they whom wee sometime had in derision, and in a parable of reproach: we fooles thought their life madnesse, and their end without honour. How are they counted among the children of God, and their portion is among the Saints! Therefore we haue erred from the way of truth, and the light of righteousnesse hath not shined vnto vs, and the Sun of vnderstanding rose not vpon vs; we haue wearied our selues in the way of wickednesse and destruction, and we haue gone thorow dangerous wayes: but we haue not knowne the way of the Lord.

But here by the way I must giue this caueat, lest I be mistaken in this last point, or that which followes: I doe not diuide (by necessary and ineuitable diuorce) greatnesse and godlinesse, holinesse and high places; God forbid: I make betwixt them no other opposition then *Dauid* doth in the 73. Psalme, himselfe being most holy and most honourable. I rather infinitely desire to inflame the noble and worthy spirits of all those whom the Lord hath aduanced in gifts, in

greatneſſe, in honours, in gouernment, or any kind of precedencie aboue their brethren, to a proportionable excellencie of zeale and ſanctification. For certainely as power, policie, authority, being abuſed, and not ſanctified to the owners, become in the meane time, ſtrong pillars for the ſupporting of the kingdome of darkeneſſe, peſtilent inſtruments of much miſchiefe, and hereafter ſhall bee ſoundly paied home with an anſwerable degree of extraordinary vengeance, horrour, and torment: ſo, great wiſedome, great knowledge, great honours, being imployed impartially, reſolutely, and vnreſeruedly, in ſolliciting and furthering the cauſes of God, in ſtrengthening the cold and languiſhing ſtate of his Religion, in refreſhing the hearts of his Saints, which ordinarily are oppreſt and diſgraced by the cruelties of prophane men, procure in the meane time, great honour to his great name, great good vnto his Church, great ioy vnto his Angels, great comfort vnto the ſoules of the owners; and fairer & brighter crownes of glory to their heads in the world to come. And ſo I come to the

3 Third reaſon, whereby the formall hypocrite doth falſely perſwade himſelfe to be in the ſtate of true happineſſe and ſaluation: and that is an outward happineſſe and ſucceſſe in worldly matters, much plenty and proſperity in his outward ſtate. So thus hee reaſons in his owne thoughts, and playes the cunning Sophiſter to deceiue his owne ſoule. The Lord, thinkes he with himſelfe, hath marueilouſly encreaſed me in riches and honours, he hath ſtrangely continued vnto me my health and hearts deſires: The ſecret influence of his bleſſing hath ſtill followed and proſpered mee in all my buſineſſes and affaires; therefore doth he conclude, vndoubtedly I am protected from aboue, my ſtate is the ſtate of grace, theſe many louing fauours muſt needes argue, that I am in high fauour with God, and theſe outward bleſſings are ſignes that my ſeruices are ſanctified and accepted of him. But in the Schooles we ſhould tell him, that this is a fallacie *à non cauſa*. For all outward happineſſes are for ſpeciall reaſons, and by particular indulgence more often, and very plentifully

plentifully in this world vouchsafed to the wicked and prophane. This appeares, Ier. 12. vers. 1. 2. *Wherefore doth the way of the wicked prosper? Why are all they in wealth that rebelliously transgresse? Thou hast planted them, and they haue taken roote; they grow and bring foorth fruite.* Mal. 3. 15. *Euen they that worke wickednesse are set vp, and they that tempt God, yea they are deliuered.* Iob. 21. 7, &c. *Wherefore doe the wicked liue and waxe olde, and grow in wealth? Their seede is established in their sight with them, and their generation before their eyes. Their houses are peaceable, and the rod of God is not vpon them. They send foorth their children like sheepe, and their sons dance. They take the Tabret and Harpe, and reioyce in the sound of the Organs.* Let him therefore, that thus concludes the happinesse of his soule from his worldly prosperity, know and consider, that as the end and reward of the godly and wicked is different in place and nature (the one being the highest heauens, and the highest aduancement of the soule, to the fulnesse of glory and blisse; the other the lowest hell, and the very extremity of the greatest miseries and vexations, which a created nature can possibly endure:) So experience of all times teacheth vs, and heauenly Iustice requires a contrary manner of passage and proceeding to these ends.

The wicked in this world doe easily runne vp without rub or interruption, many times with acclamation and applause, all the golden steps of honours and preferments; but vpon the highest staire they find the most slipperie standing, and the top of their earthly felicitie is the most immediate and certaine descent vnto their greatest downfall. They are royally mounted heere vpon earth, and gallop swiftly ouer the faire and greene plaines of plentie and pleasures; but at the end of their race they are ouerturned horse and man, and tumbled headlong into the pit of destruction. They fairely glide ouer the sea of this world with full saile, with much calmenesse and serenitie, and richly laden; but in the brightest Sunshine, and when they least suspect it, they suddenly and without recouerie, sinke into the gulfe of darkenesse and desolation.

But

But it is iust otherwise with the children of God, for they many times in this their pilgrimage, sticke fast in the mirie clay of pouertie and contempt; sometimes they are inclosed euen in a horrible pit, as *Dauid* speakes, of feare and terrour of conscience for their sinnes. They are by the way companions to Dragons and Ostriches, they walke among Rebels, thornes, and Scorpions, that rent and teare, and sting them with many oppressions and cruell slanders. Neither is the danger in the way all; they haue persecutors which are swifter then the Eagles of the heauen, who pursue and hunt them vpon the mountaines euen like Partridges; and lurke for them in the wildernesse, as those that lie in waite for blood. Nay, yet besides all these vexations from the world, the immediate malice of hell raiseth many tempests of tentation against them, and sometimes euen all the waues and floods of God himselfe goe ouer their heads. This is the way, the race, and the euening of Gods children in this world; but ioy comes in the morning, their end is peace, their reward is a bright morning-starre, their hauen is endlesse happinesse and life eternall.

The reasons of this contrary state and condition of the wicked and godly in this life, may be these. First, for the flourishing of the wicked.

1. One reason may be, the notable cunning and policie of Satan, in plotting and contriuing the prosperity of those, whom he perceiues and hopes it will insnare, & in whose harts it begets hardnes, pride, insolency, and forgetting of God. For we must vnderstand, that the deuill euer proportions his traines and tentations most exactly, euen at a haires breadth, to the tempers, humors, and dispositions of men. If he meet with an ambitious and working spirit, he is well enough content to lighten him the way to hell, with some ray or beame of all that great glory of the world which hee offered Christ, if hee will fall downe and worship him. Little cares he, so that he may keepe a man fast in his hold vntill the day of execution, whether in the meane time hee lie in a lower dungeon of discontented retirednesse, or in the golden fetters of some more

more honorable seruitude and glorious miserie. If hee meete with a base and earthly-minded fellow, that preferres a little transitorie trash before the preciousnesse of his owne soule, and the lasting treasures of immortalitie; why, hee can easily prouide a golden wedge, and cast in his way to inrich him; hee can compasse for him, though by bloody meanes and merciless enclosure, a *Naboths* vineyard to inlarge his possessions. For all is one to him, so he keepe him his own, whether by want and pouerty hee driue a man to impatiencie, murmuring and independencie vpon the prouidence of God; or by heaping vpon him abundance of wealth, and filling him a full cup of temporall happinesse, hee cast him into a deepe sleepe of carnall security, and a senselesnesse in all matters of sanctification and saluation.

But whereas Satan hath found by much experience, that such as are fenced with riches and honours, doe many times falsely assume vnto themselues a conceit of greatnesse and goodnesse, of protection and immunitie from dangers; so that they are more fearelesse of the iudgements of God, because they are not plagued like other men; more carelesse of storing themselues with spirituall comfort against the day of visitation, because they are in the meane time plentifully encompassed with worldly contentments; more regardlesse and neglectiue of the ministry of the Word, because they would not willingly be tormented before their time; therefore, I say, hee followes with more hope and better successe this tentation by prosperity: And the rather, because crosses, afflictions and heauy accidents, are many times liuely instructions and compulsions to bring a man to the knowledge of God and himselfe; to abandon all confidence in earthly things, and to embrace the most comfortable and heauenly state of true Christians. Wherefore if any man be content to stand for Satans kingdome, either by open and profest impietie, or by close conueiances and secret practices and conniuency; he will be sure to prepare, incline and dispose all occasions, meanes and circumstances for his aduancement into reputation with the world. And how potent he is in these

cases,

cases, you may conceiue, sith he swayes the corruptions of the time, sith he rules and raignes in the hearts and affections of the most men; and is euer the arch-plotter in all Simoniacall, indirect, corrupt and vnconscionable consultations and compacts.

2 The second reason of the flourishing of the wicked in this life, is their large & vnlimited consciences: For if a man once haue so hardned his heart, by often grieuing the good Spirit of God, and repelling his holy motions, if hee haue once so darkened the eie of his conscience, by offering violence to the tenderneſſe, and neglecting the checkes thereof, that hee can now entertaine and digest without scruple or reluctation, any meanes, though neuer so indirect; any condition, though neuer so base; any aduantage, though neuer so vnconscionable or dishonorable; it will be easie enough for him to thriue in the world and raise himselfe.

For what, I pray you, were not the Papists now able to do, who haue enlarged their consciences like hel? nay, they haue stretched them beyond the whole compasse of all hellish darkenesse, euen into a *vault* of their owne; what, I say, were not they able to doe, except they were countermanded by that irrefragable, eternall, and particular Decree of God, that *Babylon* must now downe as irrecouerably, as the great milstone in the *Reuelation* cast with violence into the sea? Why certainly they were able by their policies & principles, not onely to re-establish their former Antichristian tyrannie, but to cast the whole Christian world, nay, this and the other world, & the whole frame of nature into combustion, darkenesse, and confusion. And no maruell; for these fellowes consciences can without remorse digest euen the sacred bloud of Kings, and swallow downe with delight the ruines and desolations of whole kingdomes. Their bloody superstition hath so quite and fearefully extinguisht all sense of common honestie, and put out the light of naturall equitie, and the common notions of right and wrong; that they broach with bold faces the cursed poyson of Equiuocation, the deuils old imposture in Oracles, a very straight passage to damned Atheisme,

Atheisme, and the dissolution of all humane society; that to them the breach of the lawes of God, of nature, and nations, is meritorious, and worthy canonization; if it serue any way to the aduancement of their execrable idolatry, to the repairing of their decaying *Babylon*, and to reare their *Italian Idoll, the Priest of Rome*, yet a little higher aboue all that is called God.

In this respect then, that the wicked dare enlarge their consciences to the vtmost bounds of any pleasure, gaine or preferment, they haue great aduantage for the engrossing of all worldly happinesse, and may easily purchase a Monopoly of earthly prosperity. Out of this widenes of conscience, proceed much mincing and excusing, many interpretations, fauourable constructions, and distinctions of sinnes. As for example, that Vsurie is of two sorts, biting, and toothlesse; when all kinde of Vsurie is pestilent, and most certainely damned in the Booke of God. That Simonie is either buying the gifts of the holy Ghost, or buying Church-liuings; as though this latter were not so foule and enormous, when it is able in short time, to bring a curse and confusion vpon the most glorious and best setled Church in the world. That of lyes, some are pernicious, some are officious, and for a greater good; when as euen the learned Schoole-men, who are far enough from precisenesse, hold euery kind of lie to be a sin indispensable; whē as *Austin* that worthy father & great disputer, admits not a lie for the saluation of a mans soule, which is far more worth then the whole world; Nay, when a man is not to tell a lie for the glory of God, as it appeareth, *Iob* 13. then which there can be no greater good. Of Oathes, that some are greater and more bloody; some are lesser, ordinary and more tolerable; as though custome and commonnesse made these latter excusable, and vnpunishable; when as the plague of God hangs continually ouer the head of what swearer soeuer, ready euery houre to seaze vpon him, and sinke him downe into the bottome of hell. The flying booke of Gods curse and vengeance shall enter into the house of the swearer, and shall not onely cut him off, but

shall

shall consume the very timber thereof, and the stones thereof. Neither doth this plague rest within priuate walles, but it wastes the glory and prosperity of whole kingdomes. *Because of Oathes* (sayth *Ieremie*) *the land mourneth, and the pleasant places of the wilderneſſe are dried vp*: nay, if it were possible that the breath of the swearer should reach vnto the heauens, it would euen staine the glory of the starres, and rot those faire and immortall bodies, it is infected with such a canker and pestilencie; and so immediatly strikes at the face of Almighty God. Many other such lewde distinctions of sinnes there are, framed and followed by the sensuall, greedy, and ambitious affections of prophane men; that they may more pleasingly to themselues, and more plausibly to the world, compasse their ends and desires. No maruell then though they haue the wicked world at will.

Chap. 23. 10.

3 The third reason of the flourishing of the wicked, is, because they are men of this world; and therefore they haue onely their portion and full felicity here. Their heauen is vpon earth: their pleasures in their life time with the rich man in the Gospell. For as the euerlasting couenant of inward peace, grace, and glory, is peculiarly cõfirmed to the children of the Spirit: so, many times in great measure the temporall promises of outward happinesses are performed vpon the children of the flesh. When God had established vpon *Isaac* the euerlasting promises of loue, mercy, and blessednes: yet he was content to make *Ismael* a great man vpon earth. *Concerning Ismael* (saith he to *Abraham*) *I haue heard thee; lo, I haue blessed him, and will make him fruitfull, and will multiply him exceedingly. Twelue Princes shall he beget, and I will make a great Nation of him.*

Gen. 17. 20

4 Fourthly, and lastly, the prosperity of the wicked makes them more inexcusable, and their damnation more iust before the Tribunall of God. For it is iust with him to bring a greater measure of tribulation and anguish vpon them, in whom his many fauours and louing kindnesses haue brought forth vnthankfulnes & rebellion; & that wrath is most iustly returned vpon their heads, which by despising the riches of

his

his bountifulnesse, and patience and long sufferance, leading them to repentance, they haue heapt vp as a treasure vnto themselues against the day of wrath, and of the declaration of the iust iudgement of God.

You haue heard the reasons of the happinesse of the wicked in this life: but it is not so with Gods children. For they must mourne in this vale of teares while the world reioyceth. And as the wicked are fild and fatted with worldly happinesse and plentie, against the day of wrath: so Gods children must be prepared and fitted with afflictions, for the glory which shall be reuealed. They are shortly to become inhabitants of that great and glorious Citie, whose foundations are precious stones, whose gates are Margarites, whose streetes are pure gold, as the shining glasse; they must bee companions of the blessed Angels, and stand in the presence of that great and sacred Maiestie; and therefore in this life they must be cast into the Lords furnace, that in the fire of affliction they may bee more and more purified from earthlinesse and corruption; and so with holinesse and humilitie prepared for that high perfection of heauenly beautie, glorie and blisse. Let euery godly man then with comfort and benefit vndergoe those crosses which the Lord layeth vpon him: for they are vnto him as looking glasses, wherein God sees his faith and dependance vpon his proudience; the world his patience and constancie; himselfe the spots of his soule, his decayes of grace, the breaches of his conscience, his neglect of the duties of his calling, his coldnesse in religious seruices, his fall from his first loue: So that by them, God is pleased and glorified, others edified and instructed, himselfe humbled, recouered by repentance, and more sanctified.

I haue staied long vpon the third reason of the formall hypocrites false perswasion of being in state of grace. The reason is because ciuill honestie, performance of outward duties of Religion, and worldly prosperitie meeting together in an vnregenerate man, many times breed a very strong conceit of his being the child of God; and an obstinate impatiency

patiency of hearkening and stepping forward to grace, or any further perfection. I come now to the fourth reason, whereby the formall hypocrite doth falsely perswade himselfe to bee in the state of true happinesse and saluation, and that is:

4 A misconceit of Gods Iustice, and a strayning and racking of his mercy beyond his truth and promise; so making the way to heauen broader then the Scripture hath made it, and himselfe more blessed then he is indeed. Mans heart is naturally empoysoned with pride and hypocrisie, and therefore is hardly drawne heartily to acknowledge the horrible vglines of his sinne; or that Gods proceeding against it with such waight of vengeance is equall. Hence comes much indulgence, and partiall censuring of our owne sinnes, transferring them vpon allurements, occasions, circumstances, necessitie and the like: much lessening and impairing Gods iustice, but amplifying his mercies, euen to the securing of vnwarrantable courses. *Adam* immediately after his fall shifteth off his sinne vpon his wife; nay, he is so blind in spirituall iudgement of diuine puritie, that rather then he will crie guiltie, he will fasten the fault by consequent vpon God himselfe: *The woman,* Gen 3. 12. saith he, *which thou gauest to be with me, shee gaue mee of the Tree, and I did eate.* So gladly would sensuall men perswade themselues, that either their sinnes deserue not so strict account and great iudgements; or that God doth exercise too much rigour in inflicting them. For out of their worldly wisedome they measure and esteeme the vnspotted and infinite Ocean of the iustice of God, by the finite, muddie and imperfect streame of humane iustice. Lawes and constitutions of states and kingdomes are bridles to curbe and moderate our corruptions, that wee become sociable and peaceable; but they cut off onely from the Body politicke by finall execution, those that are of notorious and desperate condition; such as are Theeues, Murtherers, Traitors and the like. A very proportionable conceit, I am perswaded, of diuine iustice and comminations in the Law of God, lurkes in the hearts of many; they thinke that those sinnes that arise ineuitably

uitably out of our corrupt nature, or that are committed by strong tentation, or that are lesse pernicious, are, I know not how naturally pardonable; and that if they bee of the ciuiller sort, if they be outwardly conformable in their liues, and harbour good meanings and intentions in matters of Religion, though they neuer trouble themselues with more strictnesse, and a course of sanctification, yet they thinke that God will be mercifull in the end, and that it will goe well enough with them; and that onely fellowes of infamous note, such as are Swearers, Liers, Vsurers, Adulterers and the like, shall be excluded finally out of heauen. But I would haue these men know, that though the Sea of Gods mercie be bottomlesse, though the promises of grace be many and precious; yet not one drop of all that great sea, not one iot of all those gracious promises, belongs to any, saue onely vnto him that groanes and sighes vnder the heauie waight and burthen of his sinnes; that is of a broken and contrite heart, that trembles at his Word, that vndissembledly sorrowes and repents for all his sinnes, forsakes them, and resignes vp himselfe in holy obedience to all his Commandements. I would haue them know, that he is as infinitely iust, as he is infinitely mercifull, and will as certainely powre all the plagues and curses in his booke vpon the impenitent sinner, as he will performe all his promises of grace to the faithfull Christian.

The fifth reason whereby the formal hypocrite doth falsly perswade himselfe to be truly happy, and (so by consequent) that keeps him short of the state of grace, may be this: When by some good motion of Gods spirit stirred vp in him by the preaching of the word, he begins to set and addresse himselfe to a sanctified vse and exercise of Religion, and to a faithfull and constant course of true holinesse indeede; he presently meets with a sore and strong opposition by his own inward corruptions, by tentations of Satan, and vexations from the world; which he perceiuing, and being very sensible of such sudden disturbance from his former securitie, perswades himselfe, that the passage to grace is not so rough and boy-

sterous; and therefore retires and reposeth himselfe vpon his formall Christianitie, as the best state he sees any possibilitie of attaining vnto. But if he will saue his soule, he must acknowledge & feele by his owne experience the truth of that saying of Isai. 59. 15. *Hee that refraineth from euill, maketh himselfe a prey.* For what child of God is there truly conuerted, who at the very first step out of the world, and the vanities thereof, met not with many crosses and discouragements? He knowes, and may remember full well whosoeuer hee be, how his owne flesh fretted when it felt it selfe snaffled and guided by the Law of the Spirit; how by making conscience of sinne, he laid himselfe more open to the aduantages, wrongs and insultations of his enemies; how the companions of his former lewdnesse and iniquitie railed and raged against him, as against an Apostata from good fellowship and high resolution. And Satan, that he may giue edge and vigour to all these vexations, he busily bestirres himselfe, and casts about to hinder our conuersion. While a prisoner lies in a dungeon fast in fetters, the Iaylor is quiet and secure; but if he once knocke off his bolts, breake the prison and escape, there is presently a tumultuous clamour in the house, the Country is raised, and hee is followed with *Hue* and *Crye*: Euen so while we lie quietly in the captiuity of sinne, vnder the chaines of eternall death, hee neither disquiets himselfe nor vs: But if by the mercies of God we be once enlarged, and set foote into the libertie and light of grace: why then all the powers of hell are presently in armes and vprore, and with much malice and furie the instruments of darknesse are set on foote to regaine vs into his kingdome. This point appeares in the fifth of the Canticles: Our blessed Sauiour is there said to stand at the doore and knocke, being full of the precious dew and drops of diuine grace, and waiting patiently in the cold and darkenesse of the night; but yet we see, what a doe and stirre there is with the Christian soule, before shee can get out of the bed of pleasures and vanitie; the sweetnesse of sinne and sensualitie had so deepely possest and bewitched her, that by her excuses and delayes shee hazards

so

so great saluation and happinesse, tendered vnto her by her Spouse. Yea, and at length, after she is resolued to renounce her pleasures, and in some good measure hath conquered her inward corruptions, so that shee opens the doore and followes Christ; besides other troubles and encombrances shee findes abroad, the very watchmen that should haue told her the way and directed her after her spouse, euen they set vpon her, and smite her, and wound her, and take away her vaile. Euery man then that will come vnder the banner of Christ, and haue part in the conquest, must, together with the new man, put on a Christian courage, both to tame and represse the rebellions of his owne flesh, and to withstand and repell assaults and persecutions from abroad,

The sixth reason, wherby the formall hypocrite doth falsly perswade himselfe to be in state of true happinesse, may be an obseruation of the death and ends of other men; whose liues, he perswades himselfe come short of those perfections and degrees of goodnesse he findes in himselfe. As if he take notice of a notorious sinner, who vpon his deaths-bed by a perfunctorie shew of penitencie, and some formall eiaculations for mercie & pardon, makes the world beleeue he dies a Saint. Or if he obserue the end of an honest ciuill man, yet neuer acquainted with the power of grace, to bee quiet, peaceable, and confident, without impatiencie, feare or despaire; he presently out of a comparatiue examination of his owne state, (which he findes not onely free from notorious sinnes, but besides morall honesty, graced with outward religiousnes) I say, he presently conceiues his owne workes in respect of theirs, to be workes of supererogation; his owne life certainely to be without all exception, and so himselfe without all danger of damnation. And this conceit is notably confirmed, if there follow some glorious and flattering Panegyricke of funerall commendation. For then he holds the assurance of his happinesse to be sealed vnto him by the mouth of the Minister; and so with resolution and obstinacy, stickes fast in this present state, and will no further. 6

Mistake me not in this last point, beloued in Christ Iesus:

For, first, I doe not goe about to confine the boundlesse and vnlimited mercies of God, nor absolutely to exclude repentance from the deaths-bed. I know that precious truth registred in *Ezechiel:* * *At what time soeuer a sinner, &c.* like a Pearle in a Ring, and a starre in his Orbe, shines, amongst many other gracious promises in the Booke of God, with speciall comfort, vnspeakable and glorious, vpon the darkened and drooping soule of euery true penitent, at what time soeuer. But yet this I say in this point; That any man that knows and is acquainted rightly and truely with the narrownesse of the way to heauen, the nature of Gods iustice, the cunning sleights of Satan, the difficultie of true repentance, how fearfully mans heart is hardened by custome and continuance in sinne; he would not deferre his repentance to his old age, or deaths-bed for ten thousand worlds. I addethis: That

As a sudden death in respect of time; or a death, wherein appeares much impatiencie, fiercenesse, and vncomfortable behauiour, by reason of the qualitie of the disease, or some extraordinary tentation for the time, or that God will bee so glorified, by iustly hardning the wicked, may bee the way to euerlasting happinesse: so a lingring, patient, and lamb-like death, may bee a passage to endlesse woe and miserie. For that great iudgement is to passe vpon our soules, not according to the strange effects and symptomes of our sicknesse, not according to the short moment and violent passions of our death; but according to the actions of our health, the former affections of our hearts, and the generall course of our life.

Secondly, I would by no meanes bee too busie or vncharitable in my iudgement vpon those, which haue already stood or falne to their owne master. But as I esteeme that crueltie and malice most sauage and vile that is discharged vpon the body, or good name of the dead; so I would haue also a charitable conceit follow the soule of the departed, so farre as spirituall wisedome, a good conscience, diuine truth, the glorie of God, the safetie of the soules of the liuing, will giue leaue: But no further.

Thirdly,

* But let no man beare himselfe presumptuously vpon this comfortable promise, but consider well the condition: for it is thus in the text: *But if the wicked will returne from all his sins, that he hath done, and keepe all my statutes, and doe that which is lawfull and right, hee shall surely liue, and shall not die,* Ezech. 18. 21.

Thirdly, neither doe I mislike or condemne Funerall Sermons; I could rather wish, that as the death of his Saints is precious in the sight of God, so, that it might be glorious in the eyes of men. I could rather desire, that the iust praises, and true sinceritie of the child of God were published euen by some Seraphicall tongue; that both the glory of his graces might passe along and shine bright to all posteritie; and that such a fire of zeale for imitation, might bee inkindled in the hearts of all the hearers, (especially the present occasion making their mindes more capable of perswasion) that they passing thorow the same course of holinesse, might at length be made partakers of the same happinesse with the Saints of God.

Only in these cases I would haue that spirituall discretion, truth, and conscience vsed, that neither the godly bee iustly grieued and offended, the wicked heartned and hardned in their courses, and false conceit of happinesse; nor the faithfulnes and sincerity of the Ministery disgraced and scandalized.

Thus farre I haue laid open vnto you the state of formall hypocrisie: in which may concurre immunitie from notorious sinnes, all naturall and morall perfections, admirable varietie of learning, policie, and all other acquired ornaments of the minde: an outward performance of all duties of religion, some measure of inward illumination, resemblance and shadow of the whole body of true regeneration, and a perswasiō (as you haue now last heard) of being in state of grace. Euen thus farre a man may goe in the profession of Christian Religion, and yet be a stranger from the power of faith, and from the life of godlinesse. I now come by reasons and arguments to disable it in those points which haue not beene touched, for challenging any interest in the true happinesse of a man. And first to proue, that a performance of outward duties of Religion, without the power of grace vpon the soule, and an vniuersall sanctification in all the faculties thereof, cannot produce any sound comfort in the heart, or acceptation with God:

My first reason is that Principle generally received with 1

all schoole Diuines; and very sound and Orthodox in true Diuinity. The iniquitie, defects, or exorbitancy of any particular, of one circumstance maketh an action euill: but an absolute integritie of all concurrents is required to make a good worke acceptable to God, comfortable and profitable to a Christian: The end must be good, the glory of God; the action it selfe in it owne nature must be iust and warrantable; the circumstances honest and seasonable; the meanes direct and lawfull; the fountaine, the heart, sincere and sanctified. If this last be wanting especially, though otherwise it be neuer so gloriously conueyed, neuer so wisely managed, of neuer so goodly a shew to the eyes of the world; yet it is not onely marred and defaced, and no action of grace, but odious and abominable in the sight of God. The Moralists by the light of nature saw a truth proportionable to this, euen in the actions of vertue: The truth and worth wherof they did censure and esteeme, not by the bare outward action, but by the inward, free and independent vprightnesse of the minde; And therefore to an action truely vertuous they required a resolued knowledge, an irrespectiue and aduised freedome of spirit, a constant and easie habit of the minde, an entire loue to the faireneſſe of vertue. So that whatsoeuer honest actions sprung from passion, humour, feare, respect, ambition or the like; they accounted vertuous and good, onely by accident and occasion, not inwardly and essentially: Whereupon they hold, that many great and honorable atchiuements of ancient Worthies amongst the Heathens, howsoeuer they were admirable in the eyes of men, and beneficiall to the publike State (for sometimes out of some sudden eleuation of spirit, or pang of vaine-glory, they were euen prodigall of their liues and blood, for the good and deliuerance of their Country:) yet to the authors and actors themselues they were not the true workes of vertue, but of ambition, and a desire of immortall fame. It is euen so in the higher actions of grace and religion: Besides the outward performance, God requires sincerite of heart, and truth in the inward parts, to make them gracious and acceptable

acceptable. And howsoeuer otherwise they may purchase them a name amongst men, prosperitie in the world, some lesse torment in hell, and procure good vnto others; yet except they proceede from a faith vnfained, and a pure conscience, to the Christians themselues, in respect of all heauenly happinesse, they are fruitlesse and vnprofitable.

My second proofe is out of the 5. of Matth. *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisies, ye shall not enter into the kingdome of heauen.* The outward righteousnesse of the Scribes and Pharisies was famous in those times, and much admired: So that if God did not principally respect the heart; if that were not true in the 16. of Luke; *That which is highly esteemed amongst men, is abomination in the sight of God*; they might not onely haue carried away the garland for piety on earth; but haue iustly seemed to haue beene the onely heires to a crowne of immortality in the heauens. For besides their forbearance and protestation against grosser sinnes, Murther, Theft, Adulterie, Idolatry, and the like: they were frequent and solemne in prayers, fastings, almes-deedes; and that with farre greater strictnesse and deuotion, then the religious actions of formall hypocrisie are performed in these times of the Gospell. Besides, I doubt not but many of them were perswaded, that their way was the way of life, and that they were in the state of true happinesse: And yet for all this, except wee exceede their righteousnesse, the speech is peremptorie, we shal not enter into the kingdome of heauen. For we see in the 23. of Mathew, what a chaine of curses, out of the mouth of our blessed Sauiour, did iustly draw them into the bottome of hell. 2

Thirdly, this truth is manifest out of the doctrine of the Prophets: Esay 1. Mich. 6. Hag. 2. Psalm. 50. and many other places. Whence ariseth this conclusion: That the principall and holiest exercises, the most solemne and sacred actions of religion, without sinceritie and sanctification of heart, are but as the cutting off a Dogs necke, and the offering of swines blood. Their sacrifices, oblations, and incense; 3

their new Moones, their Sabbaths and solemne feasts were things commanded by Gods owne mouth, yet where they were performed with impure and prophane hearts, hee tels them, that his soule hated them, that they were a burthen vnto him, and that he was wearie of them. For if the Lords contentment had finally rested in the worke wrought, and not chiefly respected the inward affection of the worker; had hee required onely the ceremoniall action of sacrificing, and not the spirituall conformity of the heart to his will: why, he had not neede to desire sacrifices of them, nor expected supply from their hands; as appeareth in that sacred and royall contestation of God with his people, about the question of his worship, Psal. 50. *I will not reproue thee for thy sacrifices* (saith God) *or thy burnt offerings, that haue not beene continually before mee. I will take no Bullocke out of thine house, or Goats out of thy folds. For all the beasts of the forrest are mine, and the beasts on a thousand hills. I know all the fowles on the mountaines, and the wild beasts of the field are mine. If I be hungry, I will not tell thee: for the world is mine, and all that therein is. Will I eate the flesh of Buls? or drinke the blood of Goats?* Nay, if wee consider God in his absolute soueraignety, and essentiall glory, euen that is true of the most sanctified works of Gods Child, which is in Iob 35.7. *If thou be righteous, what giuest thou vnto him? or What receiueth hee at thine hand?* And that of *Dauid*, Psal. 16. 2. *My well-doing extendeth not vnto thee.* For what can that little sparke of holinesse in vs (which doth first too, proceed from him, and is onely darkened in our corruptions) adde vnto that infinite Glory, and Maiesty, and Light, that no man can attaine vnto; with which he hath incomprehensibly lien encompassed from all eternity? Onely it pleaseth him of his infinite goodnesse, and out of a gracious desire of our saluation, to accept our sincerity though mixt with imperfections, and to crowne his owne graces in vs. Where then shall appeare the bare outwardnes of hollow-hearted Christians? If the heart bee wanting: what magnificence or glory of outward seruices shall be able to dazle his sight, whose eyes are ten thousand

sand times brighter then the Sunne, and sees clearely our inmost thoughts? *Wherewith shall We come before the Lord*, or what shall we offer vnto him? *Will the Lord bee pleased with ten thousands of Rams, or with ten thousand riuers of Oyle? Shall we giue our first borne for our transgression, euen the fruit of our bodie, for the sin of our soule?* No; though wee gaue all that we had to the poore, and our owne bodies to be burnt: nay, if it were possible, that by our meanes we could vindicate the soules of all men now liuing from the iawes of eternall death; yet all would profit vs nothing, except our hearts be first purged by faith, pure from an euill conscience, and possest of a sound and constant loue to God, his Word, or honour, his truth, and seruants.

Let this then bee the conclusion to this point: Though a man were a morall Saint, an Angell amongst the Pharises, absolute in all other perfections; yet without the inward power of grace to giue them life, hee is but a spectacle of commiseration to Angels, and to men; euen as that bodie is, which adorned with sundrie other exquisite beauties, wanteth eye-sight, the chiefest grace that Nature hath in that kinde to bestow. Or as a cunning Organist, skilfull in the outward touch of his Instrument, yet without wind inspired cannot possibly strike the care, or please the heart with any melodious noise: so though his actions bee flourished ouer with a faire tincture of outward religiousnesse, and hee exact in morall honesty; yet without the breath and life of grace infused, there can bee no true spirituall harmony in his affections, words, or conuersation, that either will beget sound ioy and spirituall delight in the soule, or be pleasing in the eares of Almighty God.

You see then, beloued in Christ Iesus, that the performances of outward duties of Religion, euen the best, such as are Prayers, hearing the Word of God, receiuing the Sacraments, Almes-deedes, and the like, though they be good in themselues, commanded of God, necessary to bee done of euery Christian; yet if they bee diuided from inward sanctification and sincerity of heart, are so farre from putting vs into possession

possession of true happinesse, that they are odious and abominable in the sight of God.

I told you in the beginning, if you remember, that besides outward righteousnesse, the formall hypocrite may beleeue for a time; and therefore by the inward, though more generall and inferiour working of the Spirit, may haue a temporarie faith begot in him: and this faith may bring forth some fruites, and some kindes of inward graces. But that all this comes short of saluation, appeares in the parable: For there the hearer compared to the stonie ground, which I call the formall hypocrite, is one of the reprobate hearts vpon whom the Word is not the power of God to saluation. As for those fiue degrees added out of the sixth to the Hebrues, of which I told you the formall hypocrite may bee partaker; it is manifest out of the same Chapter, that they come short of the state of grace. For a man but so furnished, may not onely fall backe to a worse, and more ordinary state of a reprobate, but euen to the depth of all impietie and apostasie. He may not onely haue his measure of inward illumination, all his lighter ioy and comfort in Gods Word quite extinguisht; but become a wilfull and malicious scorner of true godlinesse. He may not onely grieue, and quench the spirit; but he may tread vnder foote the sonne of God, count the bloud of the Testament as an vnholy thing, and despite the very Spirit of grace: so that it may be impossible that hee should be renued againe by repentance.

In the last place I told you, that besides all these the formall hypocrite might entertaine a perswasion of his being in the state of true happinesse; and so with contentment and securitie walke in the path that leades to eternall death: but how weake and false the reasons and motiues to this perswasion were, I haue before largely deliuered. It remaines therefore, that I should now lay downe certaine markes and properties of difference, betwixt the state of formall hypocrisie and sauing grace: but I must referre a large prosecution and distinct treatise of them to some other place and time. Yet at this time by the grace of God, I shall deliuer so much, that any

any man that will deale faithfully with his owne conscience, and follow mee with attention to the end, may in some good measure be informed, whether he lie yet in the shadow of death or liue in the life of grace. Some difference then, first, may arise, out of the distinction of the degrees and workings of faith. Which that you may better conceiue, you must remember three sorts of faith; Historicall, Temporary, Sauing, or Iustifying faith.

Historicall faith, is not onely a knowledge of the Word of God, but also an assent of the heart to the truth of it. And this is of two sorts: either Infused, which is wrought in vs by the illightning spirit of God, and staying it selfe vpon his authority: Or Acquired, which is produced by the light of reason, discourse, and created testimony.

The latter is to be found in the Diuels; for they beleeue and tremble: And in the Papists; for their faith is no better, according to their grounds and principles. My reason is this briefly; for I will deliuer my selfe of this point in a word. The Iesuites by their iugling haue cast themselues into a circle about the faith of the truth, and diuinitie of Scriptures; and that is this: Aske any Papist in this land, how he beleeues Scripture to be the Word of God, and diuinely inspired: he will answer, because the Church deliuereth it so to be. And why beleeueth hee the testimony of the Church? Because it is infallibly guided by the Spirit. And how doth that appeare? Because it is so contained in Scripture, as in *Iohn* 16. *The Spirit will leade you into all truth.* And how shall wee know this Scripture of *Iohn*, to bee the Word of God, and diuinely inspired? Because the Church deliuereth it so to bee; and so they must needes runne round in this circulation.

Now I would propose to the Papists, the choice of these three; one of which they must of necessitie accept: First, whether they will runne round in this circle, and waxe giddie, and fall, and sinke into that pit, where Popery was first hatcht; or they will breake the circle at the authority of the Scriptures, and so by consequent, they must fall to our side

and

and the truth; or they will breake it at the testimonie of the Church: and so all their faith, as I told you, must needes bee only acquired, because it depends on a finite and created testimony, and consequently comes farre short of saluation. I doubt not, but the Papists will acknowledge and approue that difference betwixt infused and acquired faith consented vpon by the Schoolemen: That infused faith relieth immediately vpon an increated authoritie, but acquired, vpon a finite and created testimonie. I know the Iesuites, a kind of men inspired with a transcendency of Antichristian imposture, labour busily to passe plausibly and handsomely out of this circle: but if their shifts be throughly sifted, and they followed with force of argument: it is certaine, they will either bee driuen into the circle againe, or enforced to start out at the one of those breaches I told you of. *Becanus*, one of them, after he had long tired himselfe in this circle, and at last by the helpe of *Gregorius de Val.* and former Iesuites, got out, but with shamefull absurditie and inconuenience; in a poore reuenge to relieue himselfe, hee threatens vs with another circle: and so writes a Treatise *de Circulo Caluinistico*, but very weakely and falsely; as might bee demonstrated euen out of the sounder Schoolemen, in their question of the last resolution of faith. But I intended no discourse of controuersie, but of sanctification; and therfore I proceede, and take the formall hypocrite along further towards the state of grace. For besides knowing and assenting to the truth of Gods Word by an historicall faith, hee may by the vertue of a temporary faith, adde three degrees moe. That is; He may moreouer professe it in outward seruices of Religion: He may inwardly reioyce in it: He may bring foorth some kinde of fruite. But these things are onely found in him, so long as they doe not mainely crosse, but are compatible with his worldly peace, wealth, liberty, and other delightfull contentments. Here therefore I must leaue him; and acquaint you with those workings and degrees of sauing faith, which qualified, as I shall propose them, are peculiar to Gods childe; and so distinguish and diuide the

regenerate

regenerate man, from the state of formall hypocrisie. They are these:

A feeling and speciall approbation of the word of life, and promises of saluation: a most feruent expetition and thirsting for the enioyment of them; an effectuall apprehension; a particular application; a full perswasion; a delight and ioy thence rising, sound, and vnconquerable.

That you may vnderstand these, you must conceiue, that the soule of Gods child, comming fresh out of the pangs and terrors of his new-birth (a misterie to the formall hypocrite) humbled vnder the mighty hand of God, by a sight and sense of his sinnes, lookes vpon the whole body of diuine truth, as vpon a precious iewell, wherein Christ and his gracious promises shine vnto him especially, as a stone of inestimable worth and valuation; whereupon with a peculiar deareneſſe he sets such a liking, that with it he holds himselfe an heire of heauen; without it a child of endlesse perdition. Hence followes an expetition and desire of it, enforced with groanes vnutterable; and a gasping for it, as the drie and thirstie ground for drops of raine. Thirdly, he apprehends it with a fast and euerlasting hold. Fourthly, hee applies it closely and particularly to his owne soule. Fiftly, he is truly and fully perswaded by Gods good Spirit, out of a consideration of his vniuersall change, that it is his own for euer. Lastly, hee lies downe in peace that passeth all vnderstanding: Hee is filled with ioy, that no man can take from him: Hee delights in the grace apprehended, as in a treasure farre more deare vnto him then the glory of infinite worlds, or life it selfe. From the power and workings of this inward grace, spring outward actions, both in his generall calling of Christianitie, and his particular vocation; which by the mercies of God are faithfull, constant, vniforme, impartiall, resolute, vniuersall, comfortable. Whereas those which are produced by the more weake and inferiour degrees of temporary faith, incident to the formall hypocrite, are weake, wauering, many times interrupted, variable; guided much by occasions and the time, forced by hope or feare; swayed by

by secret respects to priuate ends, and worldly contentments.

But these more inward markes of difference, howsoeuer by a sweete and gracious experience they bee felt, and acknowledged of the childe of God; yet generally, and to the vnregenerate, they are hidden mysteries, and vndiscernable to the brightest eye of the naturall man. Therefore I will come to those markes of difference betwixt the state of formall hypocrisie, and sauing grace, which are more outward, familiar, and more generally, and easily discernable; of which one may be this,

1 The power of grace doth beget in a regenerate man, a watchfulnesse, care and conscience of smaller offences, of secret sinnes, of sinfull thoughts, of appearances of euill, of all occasions of sinne, of prophane companie, of giuing iust offence in indifferent actions, and the like: whereas the formall hypocrite taketh not such things as these much to heart, but either makes no conscience of them at all, holding it a point of precisenesse to be too conscionable; or else proportions it to serue his owne turne, or to giue satisfaction to others. And in forbearance of sinnes, he hath an especiall eye onely at those that may notoriously disgrace him in the world, entangle him in danger of law, or vex his conscience with some extraordinary terror.

Let those then examine themselues at this marke; who, howsoeuer shame keepe them from vncleane practises, and grosser acts of filthinesse; yet inwardly boyle in speculatiue wantonnesse and adulteries of heart. Those, who howsoeuer their indirect meanes speed not for mounting themselues to high estate; yet spend their best thoughts all their life long, in projecting and contriuing, as though they were borne to aduance themselues, and not to honour God in their callings. Those; who though they doe not enclose, oppresse and grind the faces of the poore; yet haue their hearts exercised in couetousnes. Those, who though they haue forsaken some sinnes, yet maintaine in themselues one knowne sweete sinne: Those, who though lawes, and feare of danger restraine

restraine from railing with open mouthes against our State, yet harbour secret repinings, murmurings, vnthankefulnesse, and discontentments. Euen a contemptuous thought of a King, or lawfull authority, is a sinne of high nature: and me thinkes (for the miraculousnesse of the discouery) is paralleld in *Ecclesiastes*, to the bloudinesse of actuall murther. *That which hath wings* (saith the *Preacher*) *shall declare the matter.* Chap. 10. 20.

Lastly, let those examine themselues at this marke, who offer themselues to those sinfull occasions, breeders of many strange and fearefull mischiefes, I meane prophane and obscene Playes. Pardon mee, beloued, I cannot passe by those abominable spectacles, without particular indignation: For I did euer esteeme them (since I had any vnderstanding in the wayes of God) the Grand empoysoners of grace, ingenuousnesse, and all manly resolution: Greater plagues and infections to your soules, then the contagious pestilence to your bodies: The inexpiable staine and dishonour to this famous Citie: The noysome Wormes that canker and blast the generous and noble buds of this land; and doe by a slie and bewitching insinuation, so empoyson all seeds of vertue, and so weaken and emasculate all the operations of the soule, with a prophane, if not vnnaturall dissoluteneſſe; that whereas they are planted in these worthy houses of Law, to bee fitted and inabled for great and honourable actions, for the publike good and the continuance of the glory and happinesse of this Kingdome; they licentiously dissolue into wicked vanities and pleasures: and all hope of their euer doing good, either vnto God, the Church, their Country, or owne soules, melteth as the winter yce, and floweth away as vnprofitable waters. These infamous spectacles are condemned by all kind of sound learning, both diuine and humane. Distinctions deuised for their vpholding and defence, may giue some shallow and weake contentment to partiall and sensuall affections, possest with preiudice: but how shall they bee able to satisfie and secure a conscience sensible of *all appearance of euill?* How can they preserue the incli-

inclinablenesse of our corrupt nature from infection, at those *Schooles of lewdnesse* and *Sinkes of all sins*, as (to omit Diuines, Councels, Fathers, Moralists, because the point is not directly incident) euen a* Politician calleth them. Alas! are not our wretched corruptions raging and fiery enough, being left to themselues dispersed at their naturall liberty; but they must bee vnited at these accursed Theaters, as in a hollow glasse, to set on flame the whole body of our naturall viciousnesse at once; and to inrage it further with lust, fiercenes, and effeminateness, beyond the compasse of nature? Doth any man thinke it possible, that the power of sauing grace, or the pure Spirit of God can reside in his heart, that willingly and with full consent feeds his inward concupiscence, with such variety of sinful vanities and lewd occasions; which the Lord himselfe hath pronounced to bee an *abomination* vnto him? Deut. 22.5. How can any man that euer felt in his heart, either true loue, or feare of so dreadfull a Maiesty, as the Lord of heauen and earth, endure to be present, especially with delight and contentment, at Oathes, Blasphemies, Obscenities, and the abusing sometimes of the most precious things in the Booke of God, (whereat we should tremble) to most base and scurrill iests? Certainely euery Child of God is of a right noble and heroicall spirit; and therefore is most impatient in hearing any wrong, indignity, or dishonour offered to the Word, Name, or glory of his Almighty Father.

* *Theatra definire possumus, turpitudinis, vitiorumq; omnium sentinam, ac scholam, Bodin. de repub. lib 6. cap. 1.*

A second marke of difference may be this; The power of sauing grace doth subdue and sanctifie our affections with a conscionable and holy moderation; so that they become seruiceable to the glory of God, and for a more resolute carriage of good causes, and zealous discharge of all Christian duties. But the bridling of passions in the formall hypocrite, is not so much of conscience; as artificiall, politicke, for aduantage, and by the guidance of morall discretion: so that if they be tempted by strong occasions, and violent obiects, they many times breake out, to the dishonour of God, the disgrace of a Christian profession, and the discouery of their hypocrisie.

Let

Let euery man then examine himselfe at this marke, and with a single eye and vpright heart take a view of his affections; whether his ioy bee inward and spirituall, that is, in the assurance of Gods fauour, in his word, in his children, in prayer, and a continuall practise of godlinesse; or outward and carnall, that is, in the attainement of greatnesse and worldly pleasures, in the increase of his corn, and wine, and oile. Whether he loue the peace of conscience farre more dearely then the fauour of men, or his owne life: Whether he be more zealous for the honour and praise of God, then his owne: Whether he be more afraid of secret sinnes, then open shame; of offending God, then outward afflictions; Whether he be more angry in the cause of Religion, and concerning Gods glory, or for his owne priuate wrongs. And so thorowout the rest of his affections.

Let the fierce and desperate Gallants consider this point; which vpon euery light occasion, and termes of disgrace, are ready, out of a graceles and vngrounded opinion of declining cowardize, to sheath their swords in the body of their brother. And let them assure themselues, that the meeke and mercifull Spirit of God will neuer consist with such bloody and vntamed affections; his holy motions will not come into their secret, neither will his sauing grace be ioyned with their assembly. For in their wrath they will kill a man, and in their selfe-will they will destroy the Image of God. Cursed bee their wrath, for it is fierce; and their rage, for it is cruell.

Oh, that they would but marke and foresee, into what an inexitable and endlesse maze of certaine misery and vengeance they enter, when they enter into the field, vpon either offer, or acceptance of challenge! If they bee slaine, they are accessaries to their owne vntimely murther: They violently and wilfully pull themselues from the land of the liuing, to the abhorred regions of death: they cruelly and irrecouerably rend their owne poore soules from time of grace and repentance. They extinguish all hope of posterity; and perhaps their house and family determines in that bloody act.

But that which is the accomplishment of all miseries and terrour they iustly fall into the hands of the liuing God, who will certainely iudge them after the manner of them that shead their owne bloud; and will giue them the blood of wrath, and of iealousie. And whereas they looked to leaue a name behind them, it shall rot away with as vile detestation as their carcases in the graue: *The memoriall of the iust* (saith *Salomon*) *shall be blessed, but the name of the wicked shall rot.* If it doe liue, it shall liue to their shame and infamy. For I dare say this boldly; There was neuer any man rightly informed, either in the principles of nature, or in the gracious way to heauen, in the sober passages of morrality, or in the iustice of state and policie, or acquainted with the faireneſſe of true honour, that euer gaue any allowance, or euer will, to the reputation of manhood, falsely so called, purchased in priuate quarrell in the field. This is then all they get: for the losse of soule and bodie, of heauen and earth, of name and posteritie, they onely gaine the damned applause of deuils, swaggerers, and wicked men.

Pro. 10. 7.

But if it fall out otherwise, that they be not kild, but kill; mark what befalles them; they depart the field drunken with blood, as with new wine: and therefore they shall be sure at length to be filled with drunkennesse, and with sorrow, euen with the cup of destruction and trembling; they shall drinke of it deepe and large, and wring it out to the very dregs. For presently after the murther committed, they haue *Caines* fearefull marke stampt vpon them: The furies of conscience and cries of blood, shall for euer persecute them with restlesse horrour: As they cloathed themselues with rage like a raiment, so shall it now come into their bowels like water, and sinke like oyle into their bones. In the meane time they shall liue in the hell of conscience vpon earth, and expect euery houre to be tumbled into the hell of wicked deuils for euermore in the world to come.

Let me then in the name and feare of God aduise them; if they would win an opinion of true valor indeed, if they looke for any portion in the mercies of God, or honour amongst his

his Saints, to settle and compose such wild affections by the Word of truth; to turne the greatnesse of their courage and gallantnesse of Spirit, to the subduing and conquering of their owne corruptions; and to the wrastling against principalities and powers, against the worldly gouernours, the princes of the darkenesse of this world, against spirituall wickednesses, which are in the high places. This fight is Christian and courragious indeed, the victory is glorious, the reward is Immortalitie.

A third note of difference may be this: Euery Childe of God by the power of saving grace, doth hunger and thirst after all those meanes God hath ordained, or offers for his furtherance in the way to heauen, and for his comforting and confirming in a Christian course; and doth make a holy vse of whatsoeuer is either publikely or priuately laide vpon him for his amendment: and therefore he continually profits and proceeds in sanctification by his Word, his iudgments and his mercies: by the exercise, obseruation and sense of which, hee growes sensible in heauenly knowledge, faith, humiliation, repentance, thankefulnesse, and all other spiritual graces. But the formall hypocrite doth so farre take notice and regard of them, as they further his temporall happinesse; and as his neglect of them, by consequent threatneth danger and ouerthrow to his outward worldly state. For the present perhaps, he is moued with the hearing of the Word of God, with the terrour of his iudgements, while they lie with some extraordinary waight vpon himselfe or the whole land; and with the sweetenesse of his mercies, because they secure him in his prosperitie. But these things sinke not into his soule with the power of mortification, to the destroying of his sinfull affections, and the shaking off of euery knowne sinne. 3

Beloued in our Lord and Sauiour Christ Iesus, let vs euery one of vs (I beseech you) try himself faithfully by this note of difference: And the rather, because our gracious God hath most plentifully and incomparably vouchsafed vs in this Land all meanes to bring vs vnto heauen. Hee hath visi-

ted vs with his word, his iudgements and mercies, to the astonishment of the whole world. Now let vs consider, whether as they haue bred admiration in men and Angels; so they haue brought saluation to our owne soules.

First, for his Word: For these fifty yeeres, you know, he hath spread out his hands all the day long; he hath sent all his seruants, the Preachers of his Word, rising vp early and sending them, saying: Returne now euery man from his euill wayes, and amend your workes. Let vs then examine our selues in this point. Hath this glorious Gospell which hath so long shined bright in our eyes, and sounded loud in our eares; hath it, I say, been mighty in operation vpon our soules, in planting in them the power of true godlinesse? Doe wee daily grow more sound by it in the knowledge of the truth; and see more particularly into the way and whole course of Christianity? Doth it continually build vs vp more strongly in faith, repentance, and holy obedience to all his commandements? Why then blessed is our case: for this powerfull experience in our soules of daily growth in godlinesse by the Word, is a notable marke vnto vs that we are in the state of grace; and so all the blessings in the Booke of God belong vnto vs, and pleasures moe then the starres of the firmament in number. But if otherwise (which is rather to be feared,) if we haue either beene no hearers; or but now and then, as our worldly commodities would giue vs leaue; or hearers onely of forme and fashion, not of zeale and conscience to profit by it, and yeeld obedience vnto it; or onely hearers and no doers, why then we may assure our selues, we are yet short of the state of grace; and marke what will bee the end both of vs and the whole land: it must needes be the same with that
Chap. 35. of *Iuda* and *Ierusalem* (for they were as well beloued of God as euer *England* can be:) *Goe*, saith God vnto *Ieremy*, *Goe and tell the men of Iuda, and the inhabitants of Ierusalem: I haue sent you all my seruants the Prophets, rising vp earely, and sending them; but you would not incline your eare, you would not obey mee; therefore thus saith the Lord of Hosts, the God of Israel: Behold, I will bring vpon Iuda, and vpon all the inhabitants*

of

of Ierusalem, all the euill that I haue pronounced against them; I will doe vnto this house, whereupon my name is called, wherein also ye trust, as I haue done vnto Shilo, I will cast them out of my sight: And will make this City a curse vnto all the nations of the earth. And the Lord was so vnremoueable and setledly resolued vpon this point (sith he had so long preached vnto them by his Prophets, as he hath done vnto this land, and it would doe no good;) that he bids the Prophet meddle no more, for he would neuer heare him againe: *Therefore* (saith he) *thou shalt not pray for this people, neither lift vp cry or prayer for them, neither entreate mee, for I will not heare thee.*

Chap. 7.

Vers. 16.

The iudgements vpon this land haue beene many and fearefull; I doubt not, but wee haue seene with our eyes, euen those which are very neere fore-runners of that great and terrible Day of the Lord. Wee haue seene strange and prodigious apparitions in the ayre: we haue had vnheard-of plots and practises against our State. Our land hath long and extraordinarily groaned vnder a sore and durable plague, which hath stucke close to the bowels of this Citie. The sea hath broke out of her bonnds, and swept away many as righteous as our selues: wee haue felt such extremitie of heate and cold, of which I thinke these parts of the world are not naturally capable; so certaine it is that the finger of God hath beene in them. The poore of the Land euen now grieuously sigh, and pine with a present famine. Let vs then examine our selues in this point. Haue wee laid all these iudgements vnto our hearts? Haue we beene truly humbled by them? Haue we by a diligent search taken notice of our sinnes, and grieued for them, and abandoned them? Haue we mourned and cried for all the abominations that are done amongst vs? Why then blessed is our case, our state is the state of grace; wee shall be sure to bee marked and sealed in the fore-heads, by the Angell of God for his seruants, before the vials of finall desolation be powred vpon this Kingdome. But if otherwise (which is rather to be feared) if hee hath smitten vs, and we haue not sorrowed; if hee hath corrected

vs for amendment, and we are not bettered, but rather worse and worse; we may assure our selues we yet want a gracious marke, and effect of the power of true godlinesse; and marke what will be the end both of vs and our whole land; it can be no other then that of his owne people. And thus he dealt with them by his iudgements, euen as a Physician with his patient. A Physician, while there is any hope of recouery in his patient; he vseth the benefit of all the rules of Art, all variety of meanes, prescribing diet, letting blood, ministring pils and potions; but when hee once perceiues the naturall heate to bee so decayed, and strength of nature spent, that his Physicke will worke no more good vpon him, but rather hasten his ruine then his recouery; hee then leaues him to the pangs of death, and dissolution of soule and body. Euen so deales God with his people, while there is any hope of repentance, hee visits them by all kinde of castigations, all manner of punishments: But when all sense of Religion, all heate of zeale, and life of grace, haue so vtterly forsaken the hearts of men; that they are rather broken then bowed, rather hardened then humbled by his Iudgements; hee giues them ouer to their owne iust confusion. Hee leaues them finally (neuer more to bee entreated) to lamentations, mournings, and woe; to the feare, to the pit, and to the snare: to the Lyon, the Wolfe, and the Leopard. *Thou hast stricken them* (saith *Ieremy*) *but they haue not sorrowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne. Wherefore a Lyon out of the forrest shall slay them, and a Wolfe of the wildernes shall destroy them: a Leopard shall watch ouer their Cities, euery one that goeth out thence, shall be torne in peeces, because their trespasses are many, and their rebellions are encreased.* This course of Gods proceeding in his iudgements, we may see most cleerely in the 4. of *Amos*. Hee first gaue them cleannesse of teeth in all their Cities, and scarcenesse of bread in all their places; and yet they returned not vnto him: Hee withheld the raine from them, when there were yet three moneths to the harvest; so that two or three Cities

Chap. 5. 3.

Vers. 6.

Cities wandred vnto one Citie to drinke water, but they were not satisfied: and yet they returned not vnto him. Hee smote them with blasting & mildew; their gardens and their vineyards, their fig-trees, and their oliue-trees did the Palmer Worme deuoure: and yet they returned not vnto him. Pestilence he sent amongst them after the manner of Egypt: and yet they returned not vnto him. *Therefore* (saith the Lord) *thus will I doe vnto thee, O Israel.* Hee speakes after the manner of a man, in whom iust indignation stops passage vnto speech; and who wants words to expresse the horribleness of the punishments hee purposes to inflict: Therefore thus and thus will I doe vnto thee O Israel, euen so as hee threatned in the beginning of the Chapter: *The dayes shall come vpon you, that you shall bee taken away with thornes, and your posterity with fish-hookes.* As if hee should haue said, I will make no more triall by iudgements; I will now doe a thing in Israel, whereof whosoeuer shall heare; his two eares shall tingle; yea, and all his heart-strings shall tremble; I will now sweepe you all away with the beesome of vtter destruction, This is certainly now iust our case: (For to cry peace, peace, where there is no peace towards, is wicked, and to no purpose: to bring conceits and smoothings to this place, will neuer serue the turne; either for the discharge of our consciences, or the saning of your soules) I say, this is iust our case; wee are euen already come to this last point and period. By our many impieties and impenitencie, wee haue brought our gracious God to that question in the 1. of *Isay, Wherefore should yee bee smitten any more? for ye fall away more and more.* Or rather to this conclusion in the 4. of *Amos: Therefore thus will I doe vnto thee,* O nation not worthy to be loued. He hath made triall by so many Iudgements, and so many times, and all in vaine; that the very next iudgement we may iustly feare and expect, without true and timely repentance, will euen be the beesome of vtter desolation.

As the iudgements vpon this land haue beene great and fearefull; so many and wonderfull haue beene his mercies vpon vs, and such I am perswaded, as greater the Sunne ne-

uer saw, nor sonnes of men enioyed. I will onely name two which cannot but be fresh in euery mans memorie: The continuing of our peace, at the death of our late Soueraigne of euer glorious memory: And our deliuerance from the Gunpowder Treason; of which two, when first euery man heard, me thinkes he should haue beene afraid, least he had been in a dreame: as it is said of the Israelites, Psalme, 126. *When the Lord brought againe the captiuity of Sion, wee were like them that dreame.* Both that, and these our blessings were things so incredible, and beyond all expectation:

You know, a little before the Queenes death, the wisest were at their wits end, and euery one stood amazed and astonished for the feares his heart did feare. The Iesuites from beyond seas insolently insulted ouer vs, and told vs in their bookes, that this Kingdome would shortly become a prey to the greedy ambition of all the neighbour nations; that huge clouds of blood hung ouer our heads, and would melt and dissolue at the Queenes death. But it was neither so, nor so. They are the false prophets of the Beast in the Reuelation, no maruell though they lied: For hee that dwels in the heauens laughed them to scorne, our gracious God had them in derision. And when Deuils and Papists looked and wished, that this land should haue beene clothed euen with blood and fire, as with a garment; out of the infinite depth of his vnsearchable mercies, he couered it with peace, ioy, and happinesse, euen as the seas are couered with water.

In the Gun-powder Treason, the necke of our whole State both of Church and Common-wealth, the glory of this famous and flourishing Kingdome, (the hope of posterity) was laid (as it were) vpon the blocke: The instrument of death was lifted vp by the damned instrument of the Popes malice and cruelty, hee was euen ready to giue the mortall stroke: and had not the Angell of the Lord stepped in, in the very nicke; had not our mercifull God, by his most miraculous and immediate prouidence, put to his helping hand, when our case was desperate, and all hope past, he had cut off from

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vs the roote and the branch, the name and the remnant, the sonne and the nephew. Our land that before was as the garden of Eden, had beene by this time a desolate wildernesse: Our Church which was before a harbour of Saints, had been by this time a poole of Snakes; I meane, an habitation of Papists. The faire body of this Citie, that before was enlyued with matchlesse glory and worth, should by this time haue been a rent and dismembred carkasse; and that which is worst of all, the neglected and forlorne limmes, inspired with the doctrine of deuils.

Let vs then examine our selues in this point. Haue these incomparable blessings melted our hearts into teares of repentance and thankfulnesse? Haue these cords of loue drawn vs neerer vnto our God in all knowledg, loue, and obedience? Why then we may assure our selues of a good testimony, that our soules are seasoned with grace. But if it be quite otherwise: If these great and vndeserued mercies haue bred in vs a more frozen coldnesse in the seruice of God, a more presumptuous securitie, and a sounder and sweeter sleepe in sin: If since our miraculous deliuerance, vnparalleld by all Nations, times, and stories; there hath beene amongst vs no lesse prophaning of Gods Name and Sabbaths then before, no lesse pride and drunkennesse, no lesse oppression and vsurie, no lesse vncleannesse and vnconscionablenesse in our callings, no lesse ignorance in the Word of God, and backwardnesse in the wayes of holinesse, no lesse contempt of godlinesse and godly men: Nay, if all these gather head and heart, more ripenesse and readinesse to receiue the flame of Gods fierce and last wrath: If there bee rather, a sensible decay of the feare of God, of zeale, and true sincerity amongst vs: If Prophanenesse, Atheisme, Popery, and a luke-warmenesse in Religion, like a mighty Torrent, rush in violently vpon vs daily more and more, and fearefully preuaile and domineere in most places: Why then (you are a people of vnderstanding) I leaue it to your owne consciences, to consider what must needs shortly befall vs, except we *gather our selues, before the decree come foorth*; vnlesse by speedie humiliation and vnfained

ned repentance, wee preuent so great and fearefull iudgements. And the rather, because wee may assure our selues, while the Deuill is in hell, and the Pope at Rome; the Priests and Iesuites, those notorious and transcendent instruments of blood and death, willbe working in the Vaults of darkenesse for the confusion of the children of light, the subuersion of the Kingdome of Christ, and by consequent the ruine of our Church and Common-wealth. Little know wee, what fearefull and hellish plot may be euen now in hatching and hammering, or how neere it is to the birth, while we are most secure: And for vs in the meane time, without repentance, and rooting out idolatry, to depend still vpon immediate and miraculous discoueries and deliuerances, is at the least an vnhallowed and desperate presumption.

I cannot follow distinctly at this time, any more differences betwixt the state of sauing grace and formall hypocrisie. For conclusion therefore onely, I will acquaint you more fully with the effects of sauing grace, and follow in few words the trace and steps of the Spirit of God in the great worke of regeneration; that thereby euery man may examine his conscience, iudge himselfe, and trie what his state is.

The working and propertie of this sauing grace and true godlinesse, vouchsafed peculiarly and onely to Gods Children, which doth translate them from darkenesse to light, from the corruption of nature, to a state of supernaturall blessednesse, you may thus conceiue and vnderstand. It is like leauen (for so the power of Gods Word is compared in the Gospell) it is of a spreading nature: First it seates it selfe in the heart; after, it is dispersed ouer all the powers and parts both of soule and body; ouer all the actions and duties of a man whatsoeuer: It softneth and changeth the heart: It purgeth the inmost thoughts: It awakes the conscience, and makes it tender and sensible of the least sinne: It sanctifies the affections: It conformes the will vnto the will of God: It illightens the vnderstanding with sauing knowledge: It stores the memory with many good lessons, for comforts, instructions, and directions in a godly life: It seasons the

speech

speech with grace: It so rectifies and guides all a mans actions, that they proceed from faith, they are warrantable out of Gods Word, they are accomplisht by good meanes, and wholy directed to the glory of God. Nay, yet it spreads further, and kindles a desire of zeale for the salvation of the soules of others, especially of all those that any way depend vpon vs: So that the Childe of God doth euer embrace all meanes and opportunities for the communicating of his graces and comforts, and the bringing of others to the same state of happinesse with himselfe.

Let then (I beseech you) euery mans conscience goe a little along with mee; and secretly, but faithfully answere to these few interrogatories, which I shall propose very briefly and plainely, that euery man may easily vnderstand. Hast thou felt by thine owne experience the great worke of Regeneration and change wrought vpon thy soule? Hath the powerfull Word of God, by the inward, speciall, and effectuall working of his Spirit, broken and bruised thy hard and stony heart? Hath it pierced and purged the very closest and most vnsearchable corners thereof? Hath it humbled it with the sight of thy sinnes, and sense of Gods iudgements? Hath it filled it with fearefull terrours, compunction, remorse, and true sorrow for thy life past? Hath it after quieted and refreshed it with a sure faith in Christ Iesus, and a delight in heauenly things? Hath it mortified thy inward corruptions, and broke the heart of thy sweete sinne? Hath it planted a holy moderation in all thy affections; that whereas heretofore they haue been enraged with lust, with immoderate anger, with ambition, with insatiable desire for the inlargement of thy wealth, possessions and greatnesse, and with hatred of Gods dearest seruants and their holinesse? are they now inflamed with zeale for Gods honour, truth, and seruice; with a feruent loue vnto the Lord and his Saints; with Christian courage, to oppose against the sinnes of the time, to defend goodnesse and good causes, to contemne the lying slanders and prophane scoffes of worthlesse men? Hath it begot in thy will an hunger and thirst after the spirituall food of thy

soule,

soule, the Word and Sacraments; so that thou haddest rather part with any worldly good, then not enioy the incomparable benefit of a conscionable and constant Ministerie? Are thy thoughts, of which heeretofore thou hast made no great conscience, but letten them wander vp and downe at randome, wickedly, idlely, and wantonly; are they now, I say, bounded within a sacred compasse, and spent vpon holy things, and the necessarie affaires of thy honest and lawfull calling? Is thy vnderstanding informed, and acquainted with the mysterie of saluation, which the world, and the wise men thereof, account nothing but madnesse and folly? Is thy memorie, which hath heeretofore beene stuffed with trash and toyes, vanities and follies, now capable and greedie of diuine knowledge? Are thy words, which heretofore haue beene full of prophanenesse and worldlinesse, now directed to glorifie God, and to giue grace vnto the hearers? Nay, yet further besides this inward renouation of the faculties of thy soule; hath the power of grace sanctified all thy outward actions? Dost thou now order (in euery particular) all the businesses of thy vocation religiously, conscionably, and by direction out of the Word of God? Art thou inwardly affected and faithfull in the performance of religious duties? as in hearing the Word of God, in sanctifying the Sabbath, in Prayer, and the rest? Dost thou now heare the Word of God, not onely of course and custome, but of zeale and conscience to reforme thy selfe by it, and to liue after it? Doe not the weeke-dayes duties and worldly cares, drowne thy mind on the Sabbath; but that thou dost the whole day entirely, freely, and cheerefully attend the worship of God? Dost thou exercise daily with fruite and feeling, Prayer, that precious comfort of the faithfull Christians? Thou being conuerted, dost thou labour the conuersion of others, especially of those which are committed any way to thy charge, and for whom thou must giue a more strict account; as if thou be a master of a family, dost thou pray with them, and instruct them in the doctrine of saluation, and wayes of godlinesse? Dost thou now not onely sticke at, and forbeare great and grosse sinnes?

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but dost thou euen hate the garment spotted of the flesh, and all appearance of euill? Doth the tendernes of thy conscience checke thee for the least sinnes, and make thee fearefull to offend, though it bee but in a wandring cogitation? After euery fall into infirmities, art thou carefull to renew thy repentance, and learne wisedome and watchfulnesse to auoide them afterwards? Doest thou feele thy selfe profit, grow, and encrease in these fruits and effects of grace? And hast thou such a gracious taste of the glory of God, and of eternall life, that thou art euen willing and desirous to meete thy Sauiour in the clouds; not so much to bee rid out of the miseries of this life, as to bee freed from the heauie burthen of sinne, which hangs on so fast, and to enioy his presence in the heauens for euer? In a word, as thy soule giues life, spirit, and motion to thy whole body, and euery part thereof; doth the Spirit of God euen so inspire thy soule and body, and all thy actions with the life of grace? Why then, thou hast past the perfections of the formall hypocrite, and art possest of the state of true blessednesse; thou art then happie that euer thou wast borne; thy way is certainely the way of life: And I can assure thee, and I dare boldly pronounce it, that thou art already vtterly out of the reach of all the powers of hell: Satan is chained vp for euer doing thee any deadly hurt: All the creatures are reconciled vnto thee, and at league with thee: Thou hast filled the Angels with ioy at thy conuersion, they will for euer guard thee: Thou shalt neuer more be afraid for any euill tidings. Though the earth be moued, and though the mountaines fall into the middest of the sea, thy heart shall abide strong, vnshaken and comfortable: When thou fallest downe vpon thy bed of sickneſse, thou shalt finde no mortall poyson in thy flesh; no sting in death; no darkenesse in the graue; no amazement at that great and fearefull Day. For all the merits and sufferings of Christ are thine; all the comforts of Gods Children are thine; all the blessings in the Booke of God are thine; all the ioyes of heauen are thine; euen all things are thine, and thou art Christs, and Christ is Gods. Onely stand fast in the faith;

faith; quit thy selfe like a man, and be strong; gird thy sword vpon thy thigh; buckle fast vnto thee the whole armour of God; ride on, because of the Word of Truth; and the Lord thy God be with thee. Breake thorow for a while with vndaunted courage, the bitternesse of the worlds malice; the keene razours of impoysoned tongues; the teares and tediousnesse of a few and wretched dayes; for thou art neerer the price of the high calling, then when thou first beleeuedst: Shine more and more in faith, in patience, in loue, in knowledge, obedience, and all other Christian graces, vntill the perfect day, vntill thou reach the height of heauen, and the full glory of the Saints of God.

I now proceed more distinctly to other markes of difference, betwixt the state of grace and formall hypocrisie. Some notes of distinction for my purpose may bee raised out of those places of Scripture, which I proposed, for to acquaint you with the kinds of perfection, & degrees of goodnesse; whereof a man as yet vnregenerate is capable, and may be partaker.

In the 8. of *Luke*, the hearer resembled vnto the stonie ground, is the formall hypocrite. Hee receiues the word of God with ioy, as doth the faithfull Christian, though not in the same measure. But heere is the speciall point and marke that differenceth the one from the other. The Word and faith in the formall hypocrite haue no rootes: They are not deeply and soundly rooted and planted in his vnderstanding, conscience, thoughts, affections, and actions.

I First, they are not rooted and fastened in his vnderstanding, by those two sacred and gracious habits, which are called by the Apostle, Col. 1, 9. σοφία & σωέσις πνευματική: Heauenly knowledge, or speculatiue wisedome in the mysteries of saluation and spirituall prudence, or a sanctified vnderstanding in practicall affaires of the soule. These two, as I conceiue, for diuine reuelations, and matters of heauen, answere in a proportion to those two intellectuall habits, *Sapientia* and *Prudentia*, mentioned by *Aristotle*, *Eth.* 6. for naturall truth, and ciuill actions. *Sapientia*, you know out of the

the Schooles, is a worthy habit compounded of *intelligentia*; which is a naturall light and ability of apprehending and acknowledging speculatiue principles, the foundations and fountaines of all humane knowledge: and of *Scientia*; which is an habituall and exact knowledge of all necessarie conclusions and deductions, by the force of reason, and labour of discourse thence issuing, and grounded thereupon. But *Prudentia*, though it be seated in the vnderstanding; yet it is practicall in respect of the Obiect and the end; and is the soueraigne & guide of all other vertues. It doth euer amid the many varieties, vncertainties, & passages of humane actions, wisely, and honestly consult and aduice, iudge and resolue; manage and execute. Euen iust so, these two heauenly habits, σοφία & σωτεσις πνευματικη, heauenly wisdom, and spirituall prudence, shed into euer sanctified vnderstanding by the fountaine of grace, are busied and exercised about supernaturall truths, and matters of eternall life. By the first, the child of God hauing the eyes of his minde opened and illightened, doth see the great mystery of saluation, the secrets of the Kingdome, the whole counsel, & the wonders of the law of God; Hee doth know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints: hee comprehends what is the breadth, and the length, and the depth, and the heighth. By the second hee is enabled with a iudicious sinceritie to deliberate and determine in cases of conscience; in the perplexities of tentations; in all straites, ambiguities, and difficulties incident to the consideration and carriage of a Christian; and with spirituall discretion to guide and conduct all the actions of grace, and euery particular, both in his generall and speciall calling. This explication premised, I come to tell you, that the Word of God doth not take sure and lasting roote; doth not dwell plentifully in the vnderstanding of the formall hypocrite, by these two diuine habits.

First, there is a right noble branch of diuine knowledge and heauenly wisedome, springing out of the mystery of regeneration; in which, as I take it, the formall hypocrite is for-

for the most part vtterly ignorant. He knowes not that darke and fearefull passage, which leades from the vanities and corruptions of nature, and out of the dominions of darkenesse and death, through strange terrors and torments of soule, into the rich and glorious happinesse of the state of grace, and Kingdome of Christ. He knowes not the varietie and power of tentations; the causes, degrees, the wofull consequents and recoueries of spirituall desertions, relapses and decayes of grace. He hath no skill in the nature, symptomes, and remedies of afflicted consciences: in the secret workings and right vses of afflictions, infirmities, scandals, and disgraces. Hee is not acquainted with Satans transformations into the glory of an Angell; with his βάθη, and νοήματα, as the Apostle calleth them: that is, his depthes, his profound plots and contriuances, moulded by malice and subtiltie in his owne large vnderstanding; furnished with the experience of our corruptions, and the successe of his many tentations for some thousands of yeeres managed with all the crafts and policies of the most darke and hidden corners of hell. Hee is not acquainted with his μεθοδείαι as they are called, *Ephes*, 6. 11. his exquisite methods, in the wily conueyance of his stratagems and insidiations; in ordering his assaults and discharging his fierie darts. How sometimes he keepes, as it were, a method of nature, in striking at the roote, and labouring to stoppe or poyson the fountaine of spirituall life, which is *Faith*: that so the fruites of godlinesse may wither, and the streames of diuine grace may drie vp. Satan knowes full well, that the liuely or languishing exercise of other inward graces; the cold, or zealous performance of all outward duties, depend vpon the weakenes or strength of our faith: And therefore if he perceiue, that (by a free and vitall operation of a strong faith) our zeale, our hope, our patience, our faithfulnesse in our calling, and other graces bee maintained in their heate, vigour, and excellencie; hee labours might and maine to weaken, shake, and beate downe our faith, and that by such meanes as these:

2. Cor. 2. 11.

First, by suggesting to the childe of God, a consideration of

of the flourishing of the wicked, how imperiously and prosperously they domineere and reuell it in the world; how they spread themselues like a greene Bay tree, and bring their enterprises to passe: while himselfe lyes trampled vpon by their insolencies, oppressions and prophane censures; while perhaps he lingers and pines vnder some heauie crosse and long visitation; and for all his prayers, his groanes, his patience, yet findes small comfort, no deliuerance, for ends best known vnto his heauenly Father; so that hee may outwardly euen perish in his troubles. This is a shrewd tentation, and in some measure preuailed against *Dauid*; it made so tall, and well rooted a Cedar to stagger: nay, this tempest had neere ouerturned him; this blow had wounded his faith to death, had he not in good time stept into the Sanctuarie of the Lord, and vnderstood the end of these men; *How suddenly they are destroyed, perished, and horribly consumed*: and considered howsoeuer the godly be vext with men or diuels, for the dayes of their vanitie in this miserable world; yet it euer goes well with them at the last. Psal. 73.

A second meanes, by which Satan endeuours the weakening of our faith, is this: Hee curiously obserues all seasons and aduantages; and therefore if hee spie our mindes to bee ouercast with some cloud of melancholy, the seate many times of vnnecessary distrusts and feares; or to be cast down with some sad and heauie accident, and worldly discomfort; hee presently afresh represents vnto the view of our conscience, the many and great sinnes of our vnregeneration in their fullest shape; that so by their renewed horror, he terrifying and affrighting vs, may raise new doubtings and amazements, and in some measure loosen the hand and hold of faith. 2

A third weapon, by which hee striketh at our faith, I take to be one of his owne immediate suggestions, and that is this: While the heart of a godly man is refreshing it selfe sweetly and plenteously with an assurance of his future happinesse and eternall enioyment of endlesse ioyes in heauen; Satan, that out of his cruell malice he may mixe some hellish poy- 3

son with these riuers of comfort, labours to cast into his minde, euen some thoughts of impossibilitie of the performance of the promises of saluation, and of the attainement of that excellent waight of glory: and would gladly make him thinke it incredible that hee should euer bee crowned with immortalitie; or bee so gloriously partaker thorow all eternity of vnspeakable comforts aboue. This tentation, as I take it, doth not much disquiet the formall hypocrite, or any vnregenerate man. For because his perswasion of happinesse to come, is false and misgrounded, and that hee hath no sound assurance of heauen; Satan is too wily to suggest vnto him doubts and distractions of this nature. But wheresoeuer it lights, it is of fearefull consequence; and therefore not to bee debated vpon by the thoughts, or disputed with Satan; that is not the way to conquer this tentation: but suddenly, and resolutely to bee repeld by the power of prayer; and out of an holy contempt of so base and lying malice, to bee cast as dung vpon the face of the Tempter. So that the faithfull Christian for all this, may maintaine and possesse his heart in patience, and vnconquerable comfort out of these two considerations:

1 Firſt, if hee bee a diuell and prince of hell, as Gods childe feeles sensibly and certainely by this present immediate suggestion; why then vndoubtedly there is the glory of infinite Maiesty in heauen, Angels, Saints, boundlesse and endlesse blessednesse of euerlasting time.

2 Secondly, he is to consider, that in the dayes of his security and worldlinesse, no such scruples arose in his thoughts: And therefore it is only a malicious tricke of the enemy of al true comfort, to defeate vs of our heauen vpon earth, our assurance of heauen in the world to come.

4 A fourth way of weakning our faith, is this: If Satan, by taking (in the nick) the tide of our fraile and impotent affections, by casting vs vnawares vpon occasions and allurements; or by the sudennesse, subtiltie or violence of some tentation, be able to hale vs againe into some grosse and scandalous sinne; to which, by reason of our naturall disposition

tion and custome, wee were often, and most principally obnoxious before our calling: why then, from thence he drawes and enforceth vpon vs discomfortable, and faith-killing conclusions. He presently infers vpon such relapses; that we haue deceiued our owne soules, that our holinesse indeed is but hypocrisie, that our faith is but temporary, and our conuersion counterfeit: Otherwise the grace of God would bee sufficient for vs, and the power of his sanctifying spirit, would at the least so farre restraine vs, bridle and mortifie our corruptions, that we should not breake out againe, and backslide into a sin so much loathed and repented of. Otherwise, as our sweet, and master-sin in the time of our vnregeneration made the deepest gash, the widest gap into our consciences; so if we were indeed in the state of grace, we should most carefully and tenderly close vp that wound, and be most vigilant and sollicitous in fencing and fortifying that breach before any other. By this meanes Satan many times giues a sore blow to our faith, and breeds much heauinesse and discomfort in the soule.

Thus Satan in his tentations, sometimes proceedes by a method (as it were) of nature, in striking at faith, the root and heart of our spirituall life. But if he bee not able to fasten his fierie darts vpon the shield of faith, why then he takes a contrarie course and method, as it may best fit his aduantage, and more easie insinuation. For he attempts the dulling and diminishing of our zeale, and forwardnesse in Religion, and other fruits of faith, and inferiour parts of sanctification. And that by such meanes as these:

One weapon, by which he labours to wound our feruencie, and faithfulnesse in duties of holinesse, and to hinder the entire exercise of the graces of sanctification, is prosperitie and freedome from discomforts and miserie. For if hee once espie vs to be encompassed with worldly peace, reputation amongst men, honours, and offices, plenty of wealth and preferments; he is euer then in good hope (by the helpe of the naturall aptnes of worldly happines to ensnare and intangle) to beget in our hearts, worldlinesse and securitie, the two

great and dangerous consumptions of spirituall life. For if worldlinesse once take possession of our hearts, it wastes by little and little our ioy in heauenly things, our comfort in the communion of Saints, our longings for the incomprehensible and euerlasting happinesse: it banisheth all thoughts of the worth of our soules, of the spirituall state of our conscience, of the vanitie and change of this present life, of the glorious rising againe of our bodies, and the immortalitie of the second life: and in stead thereof filleth vs with earthly cares, with feares, iealousies, griefe, hopes, wishes, independance vpon the prouidence of God, and a thousand platformes for the encreasement and securing of our outward felicitie and securitie: It makes vs insensible of Gods iudgements, of our falling from our first loue, of the danger wherin we stand: It makes vs put farre from vs the euill day; and to thinke our mountaine so strong, that wee shall neuer bee mooued, but continue in our happy state, and dye in the nest.

2 Secondly, hee seekes to weaken our practise of godlinesse, by fastening vpon vs vncheerefulnesse, and vnprofitablenesse in the meanes of the preseruation of grace. For if he can once make vs cold and negligent, or onely formall, and cursorie in the daily examination of our consciences, in hearing the Word of God, in the godly exercises with our schollers or families, in publike prayer, or our more priuate striuing with God by groanes and sighes, for the supply of some grace or remoueall of some corruption; then there euer followes a languishing and decay of the life of grace. If we but perfunctorily receiue the heauenly food into our vnderstandings; and being hindered by distractions, carelesnesse or worldly cares, not digest it by meditation and conference, and by spirituall exercise of feruent prayer conuey it into the seuerall parts of our soules; our new man will quickly fall into a consumption.

3 Thirdly, hee doth notably dull and darken our holinesse and sinceritie, by casting vs vpon vngodly and prophane companie: which hath, I know not, what secret and bewitch-

ing

ing power to transforme others into their own fashions and conditions; and to make them sometimes to condemne their former forwardnesse and zeale in the seruice of God. For as the seed cast into the earth, drawes vnto it selfe by little and little the propertie of that soile, whereunto it is transported, vntill at length it becomes like that which doth there naturally grow: so the spirits and manners of men commonly conforme themselues to those, with whom they ordinarily conuerse. Lamentable then is their case, base their resolution, and miserable their comfort; who for aduantage, faction, foresight and hope of future gratifications, or any other by-respect, plunge themselues into such companies, where perhaps they may enioy many pleasant passages of wit, set and artificiall disport and passing the time; direction in their worldly affaires, combination against the power of Religion, and the true Professors thereof: but where they shall finde no furtherance in the way to heauen, no comfort in heauenly things, no encouragement to piety, no counsell in tentations, no consolation vpon their deaths-bed. O how much better were it, for these few and wretched dayes, to sort and solace themselues amongst the Saints of God, with whom they might shine as glorious lights together in the earth, and hereafter in the heauens aboue the brightnesse of the Sunne for euermore; rather then prophanely to sport themselues in *Meshech*, and for a season proudly to ruffle in the tents of *Kedar*, where there is no light of grace, no ioynt expectation of eternitie; but darkenesse of sinne, and shadow of death! Mistake mee not in this point: I would not haue men goe out of the world, or become *Separists*. I would rather haue them, if they will vnderstand *Paul* aright bee made all things to all men, that they might by all meanes saue some: That is, I would haue the children of God not be wanting in any offices of kindnesse or pietie; but to yeeld and communicate themselues so farre, as dutie, charitie, humanity, necessitie of their generall or particular calling vpon good warrant, and iust occasion may challenge and exact at their hands. But as for a free

and full communication of the secrets of their soule, of their dearest affections, of their spirituall estate, of their ioyfullest and best expence of time; I would haue that only vouchsafed and conueied into the faithfull bosome of a true Christian, and confined to grace, as its peculiar and principall Obiect. Let their goodnesse, and good deedes spread without limit; but their delight and intimatenesse, is to be restrained and appropriated to the Saints that are on the earth, and to the truely excellent, which are onely the godly. Hence it is that Gods children are many times censured for morositie, vnsociablenesse, disdainefulnesse of spirit, and opposition to good fellowship; when God knowes they can find no taste in the white of an egge, no strength in a broken staffe of Reed, no comfort in the men of the world, who haue their portion in this life; and therefore they would not part with their Paradise of communion of Saints, or comfortable communication with God in their solitarinesse, for the company of Kings, and a world of carnall contentments.

4 Fourthly, Satan doth sometimes worke a foule decay of grace, and exercise of godlinesse, by putting into our heads some inordinate plot and forecast, for preferment and greatnesse. For if hee can once set our thoughts busily on foot for projecting and contriuing (with excessiue desire, ambition and greedinesse) some honour, office or high place; why then, farewel zeale; farewel taking part with Gods children; farewell an vnshaken resolution, in standing for the honour, truth, and seruice of God; and a Christian courage in reproouing sins. For then we must liue reseruedly; we must be content to part with our liberty, and bee depriued of our selues: Wee must labour to satisfie and accommodate our selues to the humours, pleasures, and passions of men. In a word, our whole carriage must hold a necessarie and exact correspondence with the men and meanes that are able to promote vs: for so vncertaine and irregular are the reuolutions of mens fauours, that many times, if a man but misse, or mistime one ceremonie or circumstantiall obseruance, it is enough to cast him

him off, and vtterly cashire him from his hopes & ends. Most miserable and seruile is their life, that thus forsake the strong tower of their saluation, and claspe their hand of faith about the arme of flesh. For they doe not onely bereaue themselues of that worthy freedome of spirit, which an honest Heathen would not exchange for his life: but also as they grow into a habit of seruitude and base engagements vnto men; so they grow into a slauery vnto sin, and bondage vnto the corruptions of the time. And the higher they rise into fauour with prophane greatnesse and policy, the deeper they sinke into the miseries of basenesse and flattery, and the high displeasure of Almighty God: and at length, if they attaine their ends, (for sometimes they die in the tedious prosecution of some vndeserued dignity) they double their discomforts, and encrease their account. For commonly where the pursuite and purchase of any honor and preferment hath been base and indirect; there the discharge and execution is formall, vain-glorious, and vnconscionable.

Thus you see a second method of Satan, whereby he goes about to kill the fruits of faith; & to cause, if not an vtter cessation, yet much weaknes and interruptions in the operations of grace.

Many moe such depths and proceedings he hath in tentations. As for examples:

If he meete with notoriously wicked men; as Drunkards, Swearers, vncleane persons, and the like; he tempts them to Atheisme, a reprobate sense, contempt of Gods worship and seruice, and to the great offence. To defend their lewd and graceless courses; to glory in their sinnes, and in their dexteritie of making others drunke with the same iniquitie. He stickles and strikes the bargaine betwixt them, and death and hell; and enters (as it were) bond for the performance of the couenant: He tempts them to scorning; and by their scoffings and railings, in some sort, to the despising of the Spirit of grace in the children of light; which is a foule signe of a seared conscience, and a fearefull preparatiue to sinne against the holy Ghost. These are Satans standard-bearers;

and therefore he inspires them with extraordinary boldnesse, and desperateneſſe in sinning; and teacheth them to march furiously in variety of rebellions against the Maiesty of heauen.

If he meete with honest ciuill men, hee labours to perswade them, that iust and vpright dealing with their neighbours, good meanings and intentions in matters of religion, are the very life of the seruice of God, and a sufficient way to heauen: And to conceiue, sinne and sinceritie to bee nothing else but morall vertues and vices; the power of sanctification, to be nothing but good education; the practise of godlinesse to bee nothing but sober and honest behauiour; and the whole mistery of Christianity, to bee onely a graue and stayed ciuility; And the much adoe about faithfull and conscionable preaching, to bee onely the humour of some odde fellowes, that would bee accounted singular and seraphicall.

If he meete with formall hypocrites, who besides immunitie from grosse sinnes, and their ciuill honestie, are carefull and fashionable in the outward duties of religion, yet short of a sound conuersion: he labours might and maine to settle in them an opinion, that the state of regeneration is nothing but precisenesse and puritanisme; that sauing sincerity and a true practice of holinesse is onely a transcendent *Idea*, consisting in pure abstraction, conceiued in the irregular and stirring heads of some busie and pragmaticall fellowes, shadowed onely with a number of faire shewes and pretences, but really existent and acted no where. And that they may more securely and obstinately rest vpon this perswasion, hee furnisheth them with a notable art of misconceiting and mis-interpreting the actions of grace; and of making, by odious exaggerations, a little hole in the coate of a sound Christian, as wide as hell. Hence it is that *Dauid* is many times made sport with, and merrily iested vpon by them, with the false scoffers at their feasts and banquets; and hath things laid to his charge with much confidence, but without all conscience, which (God thou knowest) hee neuer knew.

Hence

Hence it is, that many times those actions, in which, for the truth and vprightnesse of his heart, and the iustnesse and innocency of his cause, he dare appeale to the tribunall of God, (the impartiall searcher of the inmost thoughts, and seuere reuenger of all falsehood) yet are racked by vile and base misconstructions, and interpreted to be the workes of darknesse and deceit. And if they take a godly man but tripping in some lesser error in his carriage, and that perhaps but forged in their owne wilfull misconceit; they thence raise matter, not only of triumph and insultation, but (which is much more fearefull) of chearing, applauding, and confirming themselues in their present wretched state.

But if Satan meete with a man, that by the grace of God is alreadie entred into the pangs of his trauell in the new birth, and with sorrow for his sins is smitten downe into the place of Dragons, and couered with the shadow of death; then hee eagerly striues to stifle the new man in the wombe; and by presenting to his view the vglie visage of his many and outragious transgressions, the curse of the Law, and the wrath of God (which hee yet makes more grizly and fierce by his owne hellish malice,) to plunge him into the bottomlesse gulfe of irrecouerable horror and desperation. But if by the mercies of God he sinke not, but betime lay hold vpon the iustice of Christ, and that boundlesse compassion, which neuer knew how to breake the bruised reede, or quench the smoaking flaxe; but holds a broken and contrite heart farre more precious, then the sacrifice of the beasts on a thousand mountaines, and then ten-thousand riuers of oyle: why then hee stands like a great red Dragon in his way, at the very first entrance into the Kingdome of light, and profession of sinceritie, and casts out of his mouth floods of persecutions, vexations and oppositions; that so he may ouerwhelme and crush him before he come to any growth or strength in Christ, and a full comprehension of the mystery of grace. And to this end he sets on foote, and fire too, and whets with keene razors many a lewd and prophane tongue, to scoffe, disgrace and discourage him in his narrow, but blessed passage to immorta-

mortality, by reproaches, slanders, exprobration of his former life: by odious names of Hypocrite, Singulariſt, Puritane, a fellow of irregular conſcience and ſtirring humour, of a factious and contradictious ſpirit, and ſuch like. But if hee alſo paſſe theſe pikes, and theſe ſharpe ſwords (for ſo *Dauid* calles ſpightfull tongues,) out of a conſideration of that truth in *Paul*: *Euery one that will liue godly in Chriſt Ieſus, ſhall ſuffer perſecution*; and that in the calmeſt time of the Church: amongſt many other, he ſhall be ſure at the leaſt to bee continually ſcourged and vext with *ſtrife of tongues*: for euerie faithfull Chriſtian knowes by good experience, that euer now and then, as hee ſhall ſtirre in a good cauſe, ſtand againſt the corruptions of the place where he liues, with conſcience and faithfulneſſe diſcharge his calling; he ſhall preſently haue the ſpirit of prophaneneſſe to flie in his face, with brutiſh and implacable malice and inſolencie: but yet, I ſay, if he be able with his Lord and Sauiour to endure this ſpeaking againſt of ſinners; and to eſteeme it, as it is indeede, his crowne and comfort: why then Satan caſts about another way; and hee labours ſometimes to faſten vpon him ſome vnwarrantable opinions thereby ſcandalouſly and vnneceſſarily to diſquiet him, to defraud him of an entire fruition of the comforts of holineſſe, and to hinder and interrupt him in the proſecution of his glorious ſeruice of God. Sometimes to puffe him vp with a ſelfe-conceit of his owne excellencie, ſeeing himſelfe aduanced as farre aboue the common condition of men, and the richeſt and happieſt worldling; as heauen aboue earth, light aboue darkeneſſe, endleſſe happineſſe aboue eternall miſerie: that ſo, as the Apothecaries ointment by a dead flie, his good actions and ſpirituall graces, may receiue ſtaine and infection by priuy pride: of the nature and remedies whereof I haue before diſcourſed. Theſe and many others be the tentations of a babe in Chriſt, and fitted to the infancie of regeneration.

2. Tim. 3. 12.

But if Satan meete with a ſtrong man in Chriſt, he tempts him by thoſe two methods I told you of before; ſometimes by waſting his zeale, ſometimes by weakning his faith, and a thouſand

thousand moe. Amid which infinite variety, he is for the most part constant in one point of policie, and that is this: He conceales his greatest furie, his most desperate assault vnto the last: He reserues his fiercest darts, his deadliest poyso̅, his sharpest sting, his Gunpowder-plot, vntill hee meete vs on our deaths-bed. Wherefore, beloued in Christ Iesus, we had need euery man to be strongly and soundly prepared and armed against that great and last encounter with Satan: vpon which depends our euerlasting estate, either in the ioyes of heauen or paines of hell. Oh! at that day, (and we little know how neere it is) it is not our deepe reaches and vnfathomed policies and proiects, the countenance and patronage of great personages, our merry and pleasant companions, or the plurality of liuings and preferments, that can yeeld vs any comfort or assistance in that terrible and fearefull combate. Nay, though we now little thinke vpon it, all the worldly contentments, that wee haue either directly purchased, or vnconscionably imployed, hee will then turne vnto vs into Scorpions stings, and Wormes of conscience. Onely at that day a good conscience will hold out as armour of proofe; which, as it hath beene on earth a continuall feast, so then it will be vnto vs a great and euerlasting *Iubilee* for euermore.

By this time you easily perceiue, and I am very sensible of the digression I haue made: but I haue done it, onely to giue you a taste of that part of diuine knowledge about the depths of Satan, and spirituall state of sanctified soules and afflicted consciences; which I take to be Gods childs peculiar, and in which the formall hypocrite hath little skill or exercise. For the deepe and diuine ponderations of this nature vpon these points, doe not much take vp or trouble his mind and meditations. It is a precious knowledge, abstracted by an holy experience from the practise and actions of true and sound regeneration; and therefore it is transcendent to his most happy naturall capacity, to the depth of his worldly wisedome, and to the greatest height of his speculations, though otherwise neuer so vniuersall and profound.

Now as concerning other parts of diuine knowledge, and other

other points of religion; hee may bee furnished with store of rare and excellent learning, in Fathers, Schoolemen, Commentaries, Controuersies; he may bee endued with subtiltie in disputing and defending the truth of God: yea, and in resoluing cases of conscience too, so farre as a formall obseruation, and Popish Doctors can leade him. For their resolutions in that kinde, are onely busied about cases incident to their Antichristian Hierarchie; about perplexities arising out of their will-worship and bloodie superstition, and determination of some particulars in the commandements, which may fall within the capacitie of an vnregenerate man: but their profession, I meane the Papacie, cannot possibly reach vnto the heart of godlinesse, the mysterie of regeneration, and the sauing power of the life to come. Nay, yet besides this, the formall hypocrite may be made partaker of some degrees of the spirit of illumination, in vnderstanding, and interpreting the booke of God, for the good of his Church and children. For I doubt not, but many haue much light of iudgement, that haue little integrity of conscience; and are inspired with the spirit of illumination for the good of others, that haue no part in the spirit of sanctification and sound conuersion for their owne happinesse. But yet me thinks there may bee conceiued some difference betwixt the childe of God, and the formall hypocrite, in the very speculation and knowledge of Gods truth, and in apprehension of things diuine in the vnderstanding: Which I take to bee such as these,

I First the light of diuine knowledge in the formall hypocrite, doth onely discharge his beames and brightnes vpon others; but neuer returnes and reflects on his owne soule to an exact discouerie of the darkenesse of his owne vnderstanding, the disorder of his affections, the slumber of his conscience, the deadnesse of his heart: but euery childe of God is euer in some measure, both a burning and shining Lampe; he is both illightned and inflamed inwardly in his owne vnderstanding, heart and affections; and also the brightnesse of his Christian vertues, are euer dispersed and working vpon others. Whereseuer he liues hee shines as a light, amid a naughty

naughty and crooked generation, in the sight and censure of God, the blessed Angels, and good men; though to the iudgement of the world, and eye of prophaneness, his glorious graces euer did, and euer will appeare to bee nothing but darkenesse and dissembling. You may conceiue this difference thus: The sun-beames (you know) are not onely cast and shed into the inferiour Orbs and aire; but are first rooted in the Sunne, and doe inwardly and vniuersally fill with light that faire and glorious body: It is otherwise in the Moone; for howsoeuer shee receiue light, for the cheering and comforting other bodies, yet shee remaines darke within, and in respect of her selfe, it serues only to make her spots more conspicuous. It is iust so in the point we haue in hand: The light of diuine knowledge in the child of God, doth not onely shine vpon the soules of others for their instruction & refreshing; but doth first fully illuminate his owne, though not to an excellencie of degree, for that is reserued for heauen; yet to a perfection of parts, of which onely our mortality is capable. But in the formall hypocrite howsoeuer it may sometimes dispell ignorance and errors from the mindes of others; yet within hee is darkenesse in the Abstract in respect of sauing light, as is euery vnregenerate man, Ephes. 5.8. And his light of knowledge in respect of himselfe, serues onely to make his sinnes more foule and sinfull, his damnation more iust, and himselfe more inexcusable. For *hee that knowes his masters will, and doth it not, shall be beaten with many stripes.*

Secondly, the knowledge of diuine mysteries in Gods child, is entertained and enioyed with a peculiar kinde of sweetnes; with an impression of incomparable ioy and pleasure: It is farre sweeter vnto him then honey, and the honey combe: Hee hath more delight in it then in all manner of riches: It is more precious vnto him then the gold, yea then much fine gold: It begets and stirres in him fiagrant desires and affections correspondent to its preciousnesse and excellencie. But it is not so with the formall hypocrite; for his earthly-mindednesse, by which his affections are (as it were) glued

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glued vnto the fashions of the world; if hee were sensible of it, would tell him that it is many times not so sweet vnto him as his pleasures: His close couetousnesse, or other vnconscionableness in his calling, if his conscience were illightened, would informe him, that many times it is not so deare vnto him as gold.

3 Thirdly the child of God hath an humble and gracious resolution, a sweete and willing submission euer mixt with his diuine knowledge, of being mastered, guided and gouerned by it; though against the violent bent of his owne inclination, and the current of the time: but the formall hypocrite, (if he deale faithfully with his owne heart) may feele in himselfe a secret subordination and subiection of his vnderstanding therein, to his wealth, honours, and worldly preferments.

4 Fourthly, in apprehension of diuine truth in the formall hypocrite, the power of naturall discourse, and light of reason beares the chiefest sway; and therefore he stickes (as it were) in the bone and barke, in generalities, and vncertainties: but in the child of God, the sacred illustration of Gods spirit doth plentifully concurre; and therefore he is able to prie into, and pierce the narrow and pith of Gods holy truth, the particular veines and sauing sense thereof.

I come now to the other habit, which the Apostle calleth σωφρεσις πνευματικη, spiritual prudence, by which the Word & faith take no roote in the vnderstanding of the formall hypocrite.

This habit, I told you, is a spirituall prudence, or a sanctified vnderstanding in the practicall affaires of the soule; by which a regenerate man is inabled with a iudicious sincerity, to deliberate and determine in cases of conscience, in the perplexities of tentations, in all straits, ambiguities, and difficulties incident to the consideration and carriage of a Christian; and with spirituall discretion to guide and conduct all the actions of grace, and euery particular both in his generall and speciall calling.

This wisedome (as I take it) is an attendant vpon iustifying

ing faith, and onely and inseparably annexed vnto saving grace; and therefore the formall hypocrite, though I place him in the highest perfection that is attaineable in the state of vnregeneration, is vtterly vncapable of it, and a meere stranger vnto it, as he is vnto the life of God.

By this holy wisedome, *David*, Psalme 119. verse 99. is said to be wiser then his aduersaries; that is, then *Saul*, and all his politicke States-men, then his teachers, then the ancient. If wisedome were lost, me thinkes it should be found amongst Politicians (the Oracles of imperiall depths and secrets of State; the pillars of Common wealths and Kingdoms:) amongst profound Doctors and Rabbins (the fathers of knowledge and learning:) amongst the ancient, whose age is many times crowned with ripenesse of iudgement, with varietie of experience and obseruation. And yet by this συνέσεις πνευματικὴ, spirituall prudence (for the same word vsed there by the Septuagints, which the Apostle hath, Col. 1. 9.) *David* farre surmounteth them all; in respect of which, the flower and quintessence of all their wisedome and policies, was nothing but glorious folly and profound simplicitie. Hence it is that many a poore soule, illiterate and neglected, proudly passed by, and many times trampled vpon with disgrace and vexation, by worldly wise men; yet liuing vnder a constant and conscionable Ministerie, is infinitely more wise then the greatest Clerkes, and learnedest Doctors; both in giuing counsell and aduice in spirituall affaires, and in conducting their owne soules, in these strangely prophane and desperate dayes, thorow the straight way to heauen.

ὑπὲρ πάντας τοὺς διδάσκοντάς με συνῆκα.

Hence then you may see a cleere difference. The formall hypocrite, so farre as naturall wit, goodnesse of education, ciuill honestie, morall discretion, politicke wisedome can inlighten and leade him, may mannage his actions and affaires with exactnesse and reputation, gloriously, and without exception in the sight and iudgement of the world. Nay, besides, sometimes by an addition of some inferiour and more generall graces of Gods Spirit, hee may set vpon them such

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an outward glistering, that they may dazle the eyes of the best discerning spirit, and deceiue his owne heart with a false persuasion, that they are the true actions of pietie, and pleasing vnto God. But ouer and aboue all these, (which is neuer to bee found in the vnregenerate) there is in the vnderstanding of the child of God, a more excellent and superiour vigour, that inspires his actions with a high and more heauenly nature; that breathes into them the life of grace; that guides them with truth and singlenesse of heart, and sinceritie in all circumstances, to the glory and acceptation of God, the comfort of his owne conscience, and good of his brethren. There is a farre cleerer and brighter eye shining in the soule of euery regenerate man, in respect whereof, the faireſt lights of all other knowledge and wisedome are Egyptian darkenesse; which doth euer faithfully descrie and discouer vnto him the straite though vnbeaten path to immortalitie, thorow all the passages or particulars of his life: It reueales vnto him the wisest and most conscionable resolution in all spirituall debatements; the best and fittest seasons of reproouing sinnes and winning soules vnto God; many obliquities of actions, iniquitie of many circumstances; the right vses of his owne afflictions, disgraces, and infirmities, which the formall hypocrite cannot possibly discerne, because he is starke blind on this eye.

Amongst infinite, I will giue one instance of the gracious workings and power of this diuine habit.

Let vs imagine an euill report or false slander to bee vniustly raised (and without ground) vpon the formall hypocrite, though it seldome befall such; for commonly prophane men are more countenanced, better conceiued and spoken of by the greater part, and by great men, then they deserue. Yet if it so fall out; this or the like is his behauiour: Hee perhaps proclaimes and protests his cleerenesse in the case too ambitiously and impudently; not with that humilitie and spirituall discretion: Hee pleaseth and applaudeth himselfe in his innocencie, for this particular, boysterously, and with clamour; which perhaps secretly breeds a

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more generall Pharisaicall selfe-conceit of the rest of his wayes: He angrily contests with the iniquitie and ingratitude of the world, for casting such base indignities & aspersions vpon goodnesse and vertue: Hee would gladly beare it out brauely, and make others thinke that hee passeth it without wound or passion; but indeede hee inwardly chafes and frets, and is much grieued and gauled with worldly sorrow for it: the reason is, his reputation with men is dearer vnto him then the glory of God; his chiefest good and comfort in this world, is the worlds good opinion of him. But in all this, hee is so farre from working any spirituall good out of it, that hee rather entertaines a secret encouragement to bee that indeede which the world censures him to be, then for a bare concealed conscience of his innocencie, to debarre himselfe of a full fruition of the present times.

But let vs now on the other side, conceiue a Child of God to bee wickedly and wrongfully slandered: for it is properly his lot and portion in this life, to bee loaden with lewde and lying censures, with vniust and odious imputations; sometimes to haue many grieuous things and fearefull abominations fathered vpon him, without all sense, honesty, or probability; which he neuer did, hee neuer knew. And if once ill reports raised falsely vpon t he godly, be on wing they flie as swift as the Eagles of the heauens. Deuils are speedie Dromedaries to carry such newes: They presently passe thorow Tauernes and Ale-houses, Citie and Country, Gath and Ascalon; they runne farre and w ide, as currant and authenticall, vnder the Broad-seale of good fellowship; neuer more to be controlled and reuerst, vntill the matter bee brought before that high and euerlasting Iudge. But marke, I pray you, the carriage of Gods Child in these cases: he doth indeed sweetly and comfortably enioy the conscionsnesse of his owne vprightnesse; though his aduersaries bee neuer so potent or cunning to threape him down, yet vntill he die, as *Iob* speaks, hee will not take away his innocencie from himselfe. When the sharpe and empoysoned arrowes of bitter malice and calumniations come thickest vpon him, euen with haile-shot,

Cha. 27. 5.

his truly noble, and diuinely resolued soule is infinitely satis-
Chap. 16. 19. fied with that in *Iob*: *Behold now, my witnesse is in the heauen, and my record is on high.* Yet he doth labour to cleere himselfe so farre, as the honour of God, the satisfaction of the godly and danger of iust scandall require,

But the gracious considerations and holy practise, which (in these afflictions of his good name) spirituall prudence principally ministers and suggests vnto him, are such as these:

1 First, hee considers, that howsoeuer hee be innocent from the slander, yet the finger of God is in it, as it was in directing the dogged malice of cursed *Shimei*, vpon the royall person of *Dauid*; and therefore he gathers, that the Lord would thereby giue him notice, that some other things in him are amisse: that some secret corruption, by which his blessed Spirit is grieued, is to bee subdued and mortified; that some grace is to bee repaired; some of his wayes to bee amended: perhaps his languishing zeale is to bee reuiued and inflamed; his heart, much duld with the contagious prophaneness and formality of the times, is to be quickned, and more enlarged for Gods seruice; repentance and humiliation for some former sinne, not thorowly repented of, or in part resumed, is to be renued. Perhaps the Lord hath thereby an holy purpose to reuele vnto him, the omission of some duties in his calling, or some smaller faults (yet scandalous) whereof before he was not sensible. Or it may bee, to preuent some sinne to come, either that with which he is falsely charged; or some other to which his fraile nature is more inclining. Or lastly, by this experience to prepare him with courage, and furnish him with wisedome to comfort others in the like case; or to glorifie his name by patience, in some more publike and notorious disgrace and vexation to bee indured in this kinde. Heereupon the Child of God doth presently make a priuie search into his soule, doth narrowly sift the state of his conscience; and after due and impartiall examination, feelingly and faithfully addresse himselfe to prayer, practise of these considerations, and reformation of what he finds amisse.

Secondly,

Secondly, this outward crosse vpon his good name by false surmises and suspicions, makes him retire into himselfe; and more fruitfully and cheerefully to enioy all his inward comforts, his hope and delight in heauenly things, the assurance that his name is written in the Booke of life; which no malice of men, or policie of hell is euer able to blot out. It makes him with more feruent and greedy attention to listen for the trumpet of that last and fearefull day; more longingly, and with fixed eyes, to wait for the Lord Iesus in the clouds; who, as hee will punish all prophane Opposites to holinesse with euerlasting perdition from the presence of the Lord and from the glory of his power: so vndoubtedly, with the brightnesse of his comming, he will then at the furthest, before men and Angels, bring forth his righteousnesse as the light, and his iudgement as the noone day. 2

Thirdly, by the mercies of God, for any such wretched and lying slander, hee is not so cast downe with worldly sorrow, hee doth not so farre gratifie Satan and malicious men, as to ioyne hands with them for the afflicting of his owne soule, with needlesse discomforts, or discouraging himselfe in his calling: but rather hee raiseth matter of comfort, encouragement, and reioycing. For thereby hee is made more like and conformable to his Head Christ Iesus; *Who endured the crosse, and such speaking against of sinners, and despised the shame for the ioy that was set before him.* He hath thereby more waight and degrees added to his blessednesse; more massinesse and brightnesse to his Crowne of immortality: *Blessed are yee* (saith Christ) *when men reuile you and say all manner of euill against you for my sake falsly; reioyce and be glad, for great is your reward in heauen.* And therefore in despite of malice and falshood, he runs on ioyfully in his race: and hauing the attestation of a cleere conscience, the acclamations of Saints and Angels, hee little cares for the barking of dogs by the way; but followes hard towards the marke, for the price of the high calling of God in Christ Iesus. 3

Such as these, are the thoughts and behauiour, spirituall wisedome acquaints the Child of God with; when his good

name is wronged, & wounded with slanders & false reports.

I conclude the whole point: The knowledge and practicall wisedome about heauenly matters in the formall hypocrite, are dull, cold, plodding, formall, seruiceable, and subordinate to his worldly happinesse. His knowledge is *μόρφωσις τῆς γνώσεως, a forme of knowledge*, Rom. 2. 20. His practice is *μόρφωσις εὐσεβείας, a forme of godlinesse*, 2. Tim. 3. 5. All is forme and outwardnesse: they are not deepely and soundly rooted in him by sanctifying grace: not inwardly inspired with supernaturall and spirituall life. But diuine knowledge in the Childe of God, is called the Spirit of Reuelation, Ephes. 1. 17. his practicall wisdome is spirituall, Colos. 1. 9. that is, quicke, actiue, feruent, zealous, stirring; not into irregularities and exorbitancies, as worldly wisdom many times misconstrues, but against the corruptions of the times; and working out of all actions, occasions, and occurrents (euen out of miseries, slanders, and infirmities) some glory vnto God, some good vnto his children, some comfort vnto his owne soule.

II. I now proceede to tell you, that the Word of God is not rooted in the conscience of the formall hypocrite; which is the hearer resembled vnto the stony ground.

The whole and entire worke of conscience, as you well know, out of the Schooles, consisteth in a practicall Syllogisme: The proposition ariseth out of the *συντήρησις*, an habit of practicall principles, and generall fountaines of our actions: The assumptio is properly *συνείδησις conscientia*, an actuall application of our knowledge to this or that particular act or obiect. Whence followes, the immediate and necessarie issue and office of conscience; to testifie, in respect of things simply done or not done: In respect of things to bee done, either to excite and encourage, or to restraine and bridle: In respect of things done well, or wickedly, to excuse and comfort, or accuse and terrifie. For example: The *συντήρησις*, which is, as it were, a treasurie of rules and lessons for direction in our actions, proposeth the iniquitie of a lye euen out of nature. *Aristotle* condemnes it, Eth. 4. 7. *καθ' αὐτὸ δὲ τὸ ψεῦδος, φαῦλον καὶ ψεκτὸν*, a lie is stark naught and

and discommendable. The sounder Schoolemen demonstrate euery lye (though it bee officious, and for a greater good) to be against nature, and indispensable. Natures purpose is frustrated, and her law transgrest, when speech & words, which shee intends to bee euer the true messengers of the conceits and apprehensions of the minde, are abused to falsehood and equiuocation. But this practicall principle of not lying, howsoeuer it be cleere in nature, yet it receiues further illustration from the Booke of God. Therefore the proposition may bee thus framed:

Euery lyer shall bee banished from the holy Mountaine of the Lord, Psal. 15. and shall bee barred out of the new Ierusalem for euermore, Reuel. 22. 15.

The conscience of the lyer doth assume and tell him: But I haue thus and thus lied for aduantage, and greater good: Then it followes:

Therefore I must bee banished from the holy Mountaine of the Lord, and barred out of the new Ierusalem for euermore: A conclusion of condemnation and terrour:

Such is the arguing of conscience for things past: But thus it worketh about things to be done:

Let vs imagine a man to deliberate with himselfe, whether he should be Non-resident or no. His habit of practicall principles (if hee will deale faithfully with his owne soule, especially by the helpe of the honester Casists) may yeelde him matter enough out of nature against Non-residencie, as might easily appeare if the point were incident. But sith the case is cleere, Ezech. 33. hee may thus frame his practicall Syllogisme:

The Non-resident must answer for the blood of those soules, which by his vnconscionable and vnwarrantable absence, & negligence in his charge, haue perished in their sins.

But sith I know not how soone I shall come to iudgement, my poore soule shall not appeare before my blessed Sauiour, red with the blood of those soules, for which his precious blood was shed:

Therefore I will not be Non-resident. You see heere a re-

straint from Non-residencie, that bloodie gangrene, that (with remorseleſſe greedineſſe) eates and deuoures the precious soules of men.

This short explication of the nature of conscience thus premised, you may easily conceiue with mee thus much; that

Accordingly as the practicall vnderstanding of a man is furnished with principles and rules for guiding his actions, according to the nature of them, and soueraignty they hold in the conscience, such and thereafter commonly is his life and actions.

I except the grosse hypocrite; for hee sinneth against the knowledge of his heart, and light of his conscience: Therefore the sound of feare is already in his eares; and in his prosperitie the destroyer shall come vpon him. Hee beleeueth not to returne out of darkeneſſe, for hee seeth the sword before him. Affliction and anguish shall make him afraide: They shall preuaile against him, as a king ready to the battell. God shall run vpon him, euen vpon his necke; and against the most thicke part of his shield: because hee hath couered his face with falsehood, and inwrapped himselfe in a cloud of hypocrisie.

The point then must bee exemplified in other sorts of men.

1 Firſt, the notorious sinner (by reason of his delightfull conuersing with the wicked, and custome in the workes of darkeneſſe) doth obscure, smother, and in some measure extinguish in his conscience, not onely the light of supernaturall truth, but of nature too: Therefore hee runnes headlong (without restraint or bridle) into desperate villanies and outragious rebellions. Hee drawes in sinne with cart-ropes, and worketh all manner of vncleanneſſe with greedineſſe: *Hee is bound with his sinnes, and couered with iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes. Whereby no man may trauell. It is shut vp, and is appointed to bee deliuered by fire.*

2 Secondly, the Papist hee entertaines and treasures vp for his

his practicall principles, the bloody Dictates of the Pope of *Rome*, that man of sinne, and Vicegerent of Satan; which are so farre from receiuing strength or warrant, either from nature, or diuine truth, that they hold strong contradiction and eternall opposition to both: and therefore his conscience is enlarged like *Tophet*. For it can without scruple or remorse, nay, with hope of heauen, and a brighter Crowne of glory, digest euen the sacred blood of Kings, and swallow downe with ease the ruines and desolations of whole Kingdomes. Hee can meritoriously butcher his brother in the streets with prodigious cruelty, as in that horrible massacre at *Paris*. Hee can be dispensed with, and discharged from oathes, and truth of speech, the necessary and soueraigne instruments of all iustice and society amongst men. He may expect canonization for blowing vp of Parliaments, and tearing in peeces the royall limbes of the Lords Annointed, and the strong sinewes of the worthiest State vnder heauen: and after saile towards the Popish Paradice, which is indeed the pit of hell, thorow a sea of innocent blood, without any check or counterblast of conscience.

Thirdly, the ciuill honest man hath his * conscience informed with rules of naturall honesty, and generall notions of right and wrong, and therewith contents himselfe. And therefore he frames himselfe with sober carriage, faire conditions, iust and vpright dealing towards men; so that hee is well spoken of, and reputed by the world a good neighbour, a sober wise man, of harmelesse behauiour, no medler, a peaceable man: and these are excellent, if not seuered, but seruiceable to true piety and sauing knowledge. Peace is a precious thing, if it may be purchased and possest without impeach and preiudice to holinesse and a good conscience. *Follow peace with all men, and holinesse, without which no man shall see the Lord.* Peace and holinesse must goe together: If otherwise, it is an holy peace to bee at warre with the corruptions of the time: and to be at peace with sin, is to warre against God and his owne soule. But the meerely ciuill honest man, by his practicall principles, is led no further, but

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* For I may take conscience for the habit of practicall principles, as doth *Origen*, *Basil*, *Damascen*, *Ierome*, *Orig.* calleth *conscientia*, *pædagogus animæ sociatus*: *Basil*, *naturale indicatorium*: *Damascen*, *lux mentis nostri*. *Ierome*, συντήρησις Heb. 12. 14.

to the executions of morall honesty; as for instruction in heauenly mysteries and diuine knowledge, he doth not much meddle with, care for, or seeke after; but onely for company and fashion.

4 Fourthly, the formall hypocrite, besides the direction of naturall light in his conscience, doth interesse and acquaint himselfe with practicall principles out of supernaturall truths and the Word of God, for the performance of religious duties and seruices; but he puts them in practice with reseruation, with his owne exceptions and limitations: Hee is only so farre guided by them in his life and conuersation, as they are compatible with his worldly happinesse: And therefore in the time of persecution, as it is in the Parable, hee falleth away. But by persecution you must vnderstand, not onely the fiery triall and striuing vnto bloud; but also inferiour, and not so smarting afflictions and tentations; as it is cleere, if wee compare the three Euangelists in their narration of the Parable. It is many times, disgraces, and contumelies for his profession, displeasure and discountenance of great Ones, the hazarding of some profit and preferment, the losse of friends, and fauour of the world, or the like, that makes him slinke and yeelde, and desperately to cast himselfe into the current of the times, there to swimme with others for a while, with full saile of outward prosperity; vntil he drowne himselfe in perdition, and sinke suddenly into the gulfe of endlesse woe and miserie. Hence it is that Matth. 13. 21. hee is called πρόσκαιρος, a Temporizer: Hee is not thorow, sound, resolute, and true-hearted for godlinesse, good causes, and good men. For many times, when the honour of God is put (as it were) in the one scale of the ballance, and his owne contentment in the other; hee suffers some worldly profit or pleasure, the gratification or satisfaction of some great man; the purchase of some Fellowship, Benefice, or spirituall dignity, (for sometimes it prooues perhaps as deare as a purchase; the greedy desire and pursuit of some vndeserued office or honour; the enioyment of prophane company, or coherence with worldly wise men; the pleasure of some

some secret and sweete sinne, or such like; I say, hee suffers these to weigh downe the exceeding waight of heauenly blisse, the vnualuable treasure of a good conscience, and the infinite glory of God. Which is strangely miserable; sith all the world, wisdome, power, excellency, and whatsoeuer other happinesse of man, all the highest and greatest treasures and glory vnder the Sunne, without the feare and fauour of God, if they were put in the waights with vanitie, vanitie would waigh them all downe. So thought *Dauid*, Psal. 62. *The children of men are vanitie, the chiefe men are lies: to lay them vpon a ballance, they are altogether lighter then vanitie it selfe.*

בני איש
The onely men those that are men indeed.

Lastly, the Child of God, besides the better and more speciall apprehensions of note, stores his conscience, his treasurie of practicall principles, with many sacred and sauing lessons and rules out of heauenly truth and Gods holy Word; but so, that in his practice of them, he stands not vpon termes of pleasure, profit, or preferments; but doth wholly and entirely resigne vp himselfe in obedience and humilitie, to be guided and gouerned by them, without restriction or euasion in his thoughts, affections, and actions, thorow the whole course of his life. Therefore, Luke 8. 15. the hearer compared vnto the *good ground*, (which is the Child of God, to whom in all my Discourse I oppose the *stony ground*, which I call the formall hypocrite) is said to be of an *honest and good heart*: that is, downe-right for godlinesse and good men, without hollownesse, faintheartednesse, or slinking. Hee makes Christianitie as it were his trade, he sweates and toiles in it, as the end for which he was created, and placed in this world: And as he receiues the word of God into his honest and good heart; so there he treasures it vp, and keeps it faithfull. The word in the originall is κατέχουσι: He keeps it, though it be with much difficultie, struggling and colluctation with his owne corruptions, the tentations of Satan, and vanities of the world; who cunningly conspire and labour ioyntly to plucke it vp, and wrest it from him: *and hee brings foorth fruit with patience.* He yeelds no ground, though he meete a Lion

Lyon in the way, or a Tyrant in the face. In the day of triall and encountring with dangers and vngodly oppositions, hee shrinkes not; but stands fast, and suffers himselfe rather to be ouerflowne, then to bee carried downe the streame of the sinfull fashions and wicked wayes of the world. Hee knowes full well, howsoeuer hee goes now on his way weeping, yet hee carries precious seede; and therefore the time will come shortly, that hee shall doubtlesse come againe with ioy, and bring his sheaues with him. Crosses, disgraces, and tribulations, may beget in the formall hypocrite, fainting and defection: but in Gods Childe they bring foorth patience, experience, hope, and resolution. Euer when hee enters consultation with himselfe, whether God must bee obeyed and glorified, or man pleased and satisfied; hee is quickly resolued out of that in Isa. 51. 12. *I, euen I, am hee, that comfort you. Who art thou, that thou shouldest feare a mortall man, and the sonne of man, which shall bee made as grasse: And forgettest the Lord thy maker, that hath spred out the heauens, and laid the foundations of the earth?* He considers the heauy iudgement determined, and reserued for all fearfull men, all spirituall cowards, and faint-hearted in the Christian warfare; who more feare men then God, and for their fauour and countenance, part with the protection of the Almightie, and the comforts of a good conscience: They shall bee punished *with vnbelecuers, With the abominable, With murtherers and whoremongers, With idolaters and liers, in the Lake Which burneth With fire and brimstone, which is the second death*, Reuel. 21. 8.

Rom. 5. 3, 4, 5.

You may now cleerely conceiue the point I haue in hand; how the Word of God is not rooted in the conscience of the formall hypocrite. The ordinary intelligencers to his conscience, are examples, custome, opinion, worldly wisedome, common preiudice against a strict course of sanctification; precedencie and practise of greater men, for true goodnesse, many times ouerprized, and mis-valued by the worlds flattering censure; the common naturall notions of right and wrong. But if vpon some extraordinary good motion, by guidance of diuine rules, hee sometimes crosse the current of

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the times, enter a profession of sinceritie, and some correspondence with Gods Children, it is but for a spirt, an essay, like a morning cloud, and as the morning dew. For as soone as his feruour in religious affaires, and furtherance of good things doth once by the furie of hell, crueltie of prophane men, malice of the world, enkindle and stirre vp against him (I say, not onely a fierie triall, but euen some smarting heat of lesser persecution, some railing and slanderous tongue, which scorches like coales of Iuniper) a disconceit and dereliction in his friends and old acquaintance, disgrace with the world, discountenance of Greatnesse, vnlikelihood of rising and preferment; if it once raise against him stormes of iealousies, enuies, and molestations; why, then he is gone, he slinkes and starts aside like a broken bow. All his former good motions, purposes, and endeauours, melt as the winter ice, and goe away like the morning dew. For the formall hypocrite euer when hee feeles disturbance in his present security, interruption of his former contentments, hazard of his temporall felicitie, hee begins strongly to suspect himselfe of too much forwardnesse, of vnseasonable and prepostorous zeale, of distemper, and indiscretion in matters of Religion; and therefore gines backe, and falles away into his former plodding course of formalitie; and that perhaps without any checke of conscience: But if any scruples and reluctation arise in his heart, out of his worldly wisdome, he interprets this yeelding to the times, to be but an ordinary and pardonable infirmitie, and therefore notwithstanding flatters and deceiues himselfe with hope of heauen; which is a strong barre to keep him out of the state of grace, and acquainted with the glorious comforts of sound and sauing sincerite.

But the sacred light of Gods holy truth, is habituated and incorporated into the conscience of Gods Child; and is the onely and constant rule and square, by which, with all humilitie, vprightnesse of heart, a free, entire submission and obedience vnto it, he frames all his thoughts, affections, and actions. And in this light, hee walkes with a setled constancie and grounded resolution, through powertie and oppression, contu-

contumelies and contempt, slanders and indignities, good report or ill report. For hee hath his eye still fastned vpon eternity; he hath the Crowne of glory already in sight; the inestimable preciousnesse and euerlasting beauty whereof, rauisheth and possesseth his truely free and great heart, with such a longing and feruencie, that hee is at a point with all that is vnder the Sunne; that he doth not onely contemne, patiently endure, and vanquish all asperities and difficulties; but euen with reioycing entertaine and embrace (if the tyranny of the times so require) the vtmost, that malice and cruelty can inflict vpon him. There is no other consideration or creature, either in heauen or earth, can separate him from the loue of God in Christ Iesus, or from his glorious seruice in al good conscience.

And as the Word of God is planted and rooted in the conscience of Gods Child, for his direction and constancie in the wayes of godlinesse: so is it also there fastened for his forbearance of sinnes, by these three properties; which are not to be found in the formall hypocrite:

1 Remorse for sinnes past, by which hee is saued from relapses and backslidings.

2 A present sensiblenesse of all manner of sinnes, whereby his present integrity and vnblameablenes, is happily preserued.

3 An habituall tendernesse, by which he is armed and fenced against the corruptions of the time, vnconscionable courses, and commission of sinnes to come.

1 In remorse for sins past, I comprize a more full knowledge, an vniuersall reuelation of his sinnes, by the light of Gods Word, and power of his Spirit: and that both in *extension* and *intension*, both in number and grieuousnesse: a sense and feeling of them in their true waight, as they are able to sinke him downe into the bottome of hell. Much sorrow and anguish, for the staine and guiltinesse they haue left behinde them; and for that they prouoke to iust wrath, so louing and gracious a God. And lastly, a loathing of them, so that hee neuer casts his eyes backe vpon them, but with an addition of a new and particular detestation. Hee neuer enters meditation

tation of the foule and hainous passages of his former life, but with shame and horrour. Euery solemne reuiew of his time of darknesse and vnregeneration, makes the wound of his remorse to bleede afresh.

By sensiblenesse, I vnderstand a quicke and present apprehension and feeling of euery sin; whether it be publike or priuate, open or secret, in our selues or others, as well in our thoughts & affections, as in our words & actions; in our generall or particular calling, more grosse and infamous, or slips and stumblings, scandals, and appearances of euill.

Habituall tendernesse, is a gracious temper & disposition of the conscience, whereby it is apt to be gauled & smart at the first enterniew with the iniquities of the time, and at euery occurrence of corruptions and all vnconscionable attempts.

These properties of tendernesse, aptnesse to smart, easinesse to bleed at the apprehension and approach of sin, are peculiar to a conscience illightned, sanctified, and purged by the blood of Christ; neuer incident to the best naturall conscience, or furnished with the choycest notions and perfections of ciuill honesty and formality: for these are neuer so strait laced, but can let down, at the least, without distaste or check, common sins, lesser euils, the gainefull and honourable errours, and obliquities of the time.

Hence it is, that all prophane and vnregenerate men, wanting the curbe of a sober and sanctified conscience, haue euer infinite aduantage, for getting the start and precedencie, in compassing the comforts, glory, and preferments of the world. For they, when the atchieuement of any honour, happinesse, or high place is on foot, aduise presently with the ordinary informers, and counsellors of their conscience, custome, example, multitude, worldly wisedome, the sway of the times; and such like: but with the Word of God and godly Christians, onely so farre as they doe not crosse their ends, and contradict those plots and contriuances, which they haue laid for their aduancement into high roomes. And thus they may passe with reasonable quietnesse, without grudging or grieuing of a conscience so guided thorow a thousand

thousand corruptions and indirections, baseneſſe, flatteries, ſinfull engagements, vnwarrantable courſes. Any of which, if it ſhould meete with a conſcience once ſoundly frighted with horrour of former ſinnes, ſoftned and ſanctified by the blood of the Lambe, would not onely rubbe off the skinne and gaule it, but make it bleede to death. But worldly men are at a point, they muſt and will enioy the world; for here they haue their portion and heauen. They eſteeme it their greateſt happineſſe to bee admired and adored aboue others: and therefore venture vpon whatſoeuer vnlawfull and indirect procurements, which may bring them to high places; rather then they will bee defeated and diſappointed in the purſuit of worldly happineſſe, they will thorow, whether it be thicke or thin, right or wrong, force or fraud, ſtaine of reputation, or wound of conſcience; Simony or flattery, friend or foe, all is one: though in the meane time they ſtrike their owne poore ſoules thorow with many ſorrowes; though when they are moſt glorious in their owne conceit, and in the eye of the world; in the iuſt cenſure of God, Angels, and ſound Chriſtians they bee moſt vile and contemptible; and indeed in this ſeeming ſun-ſhine of worldly proſperity, they treaſure vp vnto themſelues ſtrange feares and aſtoniſhments ſnares, fire and brimſtone and ſtormy tempeſts againſt their latter end.

It is otherwiſe with Gods child in ſuch affaires: He ſtill takes counſell and direction at the Oracle of God; with *Cornelius* reſolution, to heare or forbeare whatſoeuer is there commanded or forbidden; and ſo followes the comforts of this world, onely ſo farre as it will giue him leaue, warrant, and aſſiſtance. But if hee bee to enter any corrupt courſe, or paſſe thorow any vniuſtifiable meanes, for the attainment of his purpoſe and preferment; there preſently comes into his mind ſuch conſiderations as theſe: Hee conceiues with himſelfe, that the paſſage into any place of office or honour (by corruption) is euer attended with the curſe of God; and ſo no true comfort to bee expected in the enioyment & execution: That the reſtleſſe humour, and proud ſpirit of ambi-

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tion, euer haunts and possesses men of least worth, and worst conscience: That hee which truely feares God, neuer desires height of place for the glory or gaine; but onely with a sober indifferencie, thither inclines and carries his affections and hopes: and that with trembling at the waightinesse of the charge, where it pleaseth diuine prouidence by honest and lawfull meanes to plant or transplant him, for the imployment of his talent; and where hee may most glorifie God, benefit the Church, and keepe a good conscience. He thinkes vpon the vanity and miserie of all things wee enioy in this world; of that strict and great account hee must very shortly make vnto the Lord, and Iudge of all the world; of the length of that eternity, through all which is vnauoidably to bee endured an euerlasting estate, either in the ioyes of heauen, or paines of hell. Out of such thoughts as these springs his truely noble and Christian resolution; that he had rather want preferment while the world stands, and end his dayes in a retired and innocent obscurity; then by casting himselfe into the common fashions and corruptions of the world, forfeit the fruit and comfort of his former integritie, wound his conscience, and serue the time: That hee is farre more willing to endure any affliction or disgrace with Gods children, then to enioy the pleasures of sin, and glory of the world for a season.

III. Now come in the third place, to tell you that the Word of God, is not rooted in the thoughts of the formall hypocrite; which is the hearer resembled vnto the stony ground: and thence riseth a very notable and most speciall difference betwixt him and the child of God truely possest of the glorious state of Grace.

And I beseech you marke mee in this point. For the thoughts of a man doe farre more cleerely, and impartially distinguish the power of sanctification from the state of formality, then words, actions, and all outwardnesse of carriage. For in these (many times) is much cunning and enforcement, artificiall and fained behauiours; counterfeit and formall conueyances, disguisements, and hypocrisies. They are

are liable to the lawes of men, open, and obuious to the eye and iudgement of all; and therefore feare of punishment, reproch, and base reputation: shame, and speech of the world; hope of reward and rising; desire of maintaining a good opinion for honesty and religion; of holding some gainefull coherence with Gods children; are of great power to restraine them, and to keepe them within good compasse and moderation. So that a mans words and actions may bee faire, ingenuous, and honourable; whose thoughts are base, prophane and abominable. But thoughts are the free, immediate and inuisible productions of the heart, neuer taken within the walke of humane iustice; by their naturall secrecie exempted from mans most priuie search, and all executions of State. Their abberrations are onely censurable by the searcher of all hearts; no eye pries into these secrets, but that which is tenne thousand times brighter then the Sunne: And therefore millions of thoughts, many thousand formes of imagination spring continually out of the hearts of men; which without feare or maske, without restraint or reseruation, doe vndissemblingly resemble and represent the true state and disposition of the heart; So that from them wee may be euer sure to take infallible notice, whether the heart as yet onely worke naturally, in framing them in its owne sinfull mould, and feeding them with consent and delight; or else bee taught and guided by a supernaturall power, to compose them according to the light of Gods Word, and holy motions of his sanctifying Spirit.

Let vs then consider, what deepe roote the Word of God doth take, and what speciall soueraignty it doth exercise in the thoughts of a sanctified man; whereby he is cleerely differenced from all states of vnregeneration; euen that of formall hypocrisie, which I place in a degree aboue ciuill honesty, and in the highest perfection attainable by an vnregenerate man. Wee will then for our present purpose conceiue these differences betwixt the child of God, and the formall hypocrite in this point of thoughts.

1 First, in respect of their nature, forms, & manner of working

Streames

Streames doe resemble and expresse the nature and propertie of those fountaines whence they spring: so ordinarily, thoughts and imaginations follow the temper and constitution of the heart, wherein they are moulded. I say, ordinarily: for as wee doe not passe our iudgements of the depth of a riuer, or quality of the water, when by suddennes of inundation, or incursion of neighbour brooks, it is growne into a torrent, and become muddie for a while: so neither are wee to censure or take measure of our thoughts, by some vncouth motions, and extraordinary stirrings we sometimes feele in them; but according to the ordinary current and generall sway, they commonly hold and exercise in our hearts. For sometimes, euen the vnregenerate may haue good purposes and inclinations towards sincerity, earnest longings for the happinesse of the Saints, and the heauenlines of their latter end; some flashes of comfort and perswasion, though from false grounds, that the spirituall state of their soule is safe and sound; but such thoughts as these in such men, spend their life in their birth; as they arise, so they glide and passe away without all fruit, true comfort, or profit to their owne soules. On the other side, the calmenesse and serenitie of sanctified thoughts in a good Christian, may sometimes be foully disquieted and interrupted; either by some sudden eruption of the relikes of our owne sinfull nature, by violent inuasion of some enticing obiect from abroad, or by the malicious, and immediate iniections of Satan. But because such thoughts as these oppose against the generall and setled purpose of Gods child; he well knowes out of his spirituall wisedome and holy experience, how to repell and bridle them; how to repent of them, and pray against them; how to bee humbled, and bettered by them, in setting a stronger guard, and more narrow watch ouer his heart for afterward, lest he be vnawares surprized the second time.

Sith therefore the heart of a notorious sinner is hardnesse it selfe; for besides naturall obduration, it is yet further, and more fearefully hardned by a desperate extinguishment of those lesser sparkes of a generall inclination to ciuill honesty;

by a long custome in a dissolute course, by the contagious company of lewd and graceless companions, by the curse of God vpon his wilfull continuance in sinne; therefore I say, his thoughts are all continually, and resolutedly sinne, and that in a high and horrible degree: Wickednesse hath so enwouen it selfe into his heart, that within he is very corruption. And whereas amongst all other comforts of life, sleepe doth most sweetely feede and refresh nature; yet the humour of sinne is farre more naturall vnto him, and more dominant in his affections, then desire of sleepe. *For he cannot sleepe except hee hath done euill: and his sleepe departeth, except hee cause some to fall. He imagineth mischiefe vpon his bed,* Psalm. 36.4. When he is compassed with the feares and darkenesse of the night, an image and representation of his graue, and of the horrour of that great Day; when his minde is retired from worldly affaires, the noise and tumult of men, when it is most actiue, powerfull, & fitted for diuine contemplation; euen then are his thoughts as blacke as hell, and deepest in the workes of darkenesse; then is he plotting and contriuing mischiefe: how to compasse his pleasures, and accomplish the lusts of his heart, where to crowne himselfe with fresh Rose-buds; by what meanes to set forward the trade of drunkennesse, and to enlarge the number of Satans reuellers; that with more contentment and company hee may leaue some tokens of his pleasures, and swaggering in euery place: how to supplant his brother, oppresse his neighbour, grieue and disgrace Gods seruants; indeede, how to become an absolute villaine vpon earth, and the foulest fiend in hell.

You see what are the thoughts of the notorious sinners obdurate heart, which is full of hardnesse, as the Moone of light; and therefore inforced, as it were, to empty and discharge it selfe of some stonineſſe, by transfusing an iron sinew into the necke, and a brazen brow into the face. Neither iudgement nor mercy will bend and encline him to grace: no admonition or ministry of the Word, wil make him blush at his open and profest impiety. So that his heart doth not onely greedily entertaine, what lewdnesse doth ordinarily

spring

spring from the corruption of nature, and is suggested by others; but being past all sence, both of shame and sinne, becomes one of the diuels new inuentors, and sets the thoughts busily on worke for the deuice of strange villanies and mischiefes, and for addition of new formes, fashions, and circumstances of sinning.

No better are the thoughts of the grosse hypocrite, another kind of sinner, but fully as foule and abominable. For if we could looke into his heart, though his outward life be ordered smoothly and ciuilly; yet we should see within, a bloody slaughter-house of malice, cruelty and reuenge; an hatefull stewes of impure imaginations and adulteries of the heart, a forge of much mischiefe, of furious and fiery rage against the power of grace, an insatiable gulfe of greedy desires for wealth and riches, for vndeserued respect and reuerence in the world; indeede, a cage of all vncleane and rauenous birds. Here is onely the difference; the notorious sinner dares act and execute the abominations of his heart in the sight of the Sunne: but the grosse hypocrite would gladly sinne vnseene, and goe to hell with as little noise and notice of the world as may be; and therfore he drawes a curtaine of coozenage and hypocrisie betwixt the sight of the world and foulenesse of his sinne. In the hearts of *Ahab* and *Iezabel* was nothing but blood and murder, couetousnesse, oppression, and mercilesse enclosure; onely vpon the vgly visages of these foule fiends, they put a vizard of a fast, formall witnesses, and legall proceeding. The ordinary thoughts then of the grosse hypocrite are the same, as vile and hellish, as those of the notorious sinner. Nay hee doubles his iniquity, and addes waight to the vengeance preparing for him; in that hee straines the vtmost veine of his wit, and sounds the depth of his damned policie, to clothe them with faire pretences, and colourable shifts, as they passe and present themselues vnto the world in words and actions; and in that hee labours to seeme a Saint, while he is in truth an incarnate diuell.

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1 King. 21.

But the thoughts of the formall hypocrite; for with him I am specially to deale, (I haue onely added in this point, the

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notorious sinner, and grosse hypocrite, for further distinction and illustration) I say, his thoughts, as they come certainely short of true sanctification, so they are farre better then these now mentioned. For wee suppose his heart to be seasoned with goodnesse of nature and ciuill honesty; to haue tasted of the generall graces of Gods Spirit, and in some sort of the powers of the world to come; & therfore his thoughts are more faire, ingenuous, sober and moderate, then those foule and hatefull Ones of the notorious sinner, and grosse hypocrite. His heart will rise, and be affrighted with suggestions of infamous consequence and markable horrour; as those of Atheisme, Cruelty, Drunkennesse, Adultery, Heresie and such like: but notwithstanding, because it is not softned and sanctified by speciall grace, (without much scruple or conscience) it will let the imaginations loose to much idlenesse and vanitie, to many fruitlesse conceits, impertinencies and prophane wandrings; but especially into the endlesse maze of worldly cares and earthly-mindednes. For hee doth in some sort in his practise approue and iustifie that wicked and pestilent prouerbe: *Thoughts are free:* They are free indeed, in respect of obnoxiousnes to humane iustice, in respect of discouery and danger from any creature; but the eye and vengeance of heauen takes first and speciall notice of them, and holds them punishable, as the principals, and chiefe plotters of all transgressions. Words and actions are as it were sinnes at second hand, the very first life and freshest vigour of all ill is immediately receiued, and inspired into the thoughts. Hence it is, that *Peter* aduiseth *Simon Magus, to pray God, if it were possible, that the thoughts of his heart might be forgiuen him:* as though there lay the greatest guilt, and deepest staine before God.

By the way before I passe to the thoughts of Gods child, obserue one speciall marke of difference in this point, betwixt the true Christian, and formall hypocrite.

The formall hypocrite doth euer harbour and mainetaine in himselfe, one sweete pleasing bosome sinne or other; as voluptuousnes, worldlinesse, a greedie pursuit of temporall felicity,

licity, an excessiue desire of greatnes and note in the world, an opposition to sincerity, a delight in good fellowship, or some such like carnall contentment, or secret sinne, on which his mind most runs; whereupon the best and the flower, the feruency & dearenesse of his thoughts are spent: Gods Word, honor, and seruice, checks of conscience, motions of the Spirit, ministery of the Word, admonition of friends, saluation of soule (by an vnreasonable and inconsequent discourse of his sensuall reason) all are made subordinate and seruiceable to this Idoll: To which with much delight hee daily sacrificeth the noblest and immediate workes and issues of his soule. As for the state of his conscience, spirituall affaires, care of heauen, that *One necessary thing*; these things take vp his thoughts but at reuersion, by starts, by accident; and when they come into the heart, their entertainement is very cold and strange, their abode short; and while they stay, they are apprehended and enioyed with much wearinesse and weaknesse. I conceiue this to be the reason: Hee hath a full taste and present feeling of the pleasures of his sweete sinne; hee hath sensible and certaine possession of worldly contentments, but no reall and sound assurance by sauing faith, and his forsaking all sinne, of the ioyes and comforts aboue; and therefore doth greedily follow and feede vpon the present, with consent of his erring iudgement, delight of heart, the best of his affections, and most of his thoughts. And as for hereafter, sith he is conscious to himselfe of an honest ciuill life, of a sober formall carriage in the affaires of religion, and that he is not infamous with any notoriousnesse in the world; but as good as the best, a few precise fellowes of purer straine onely excepted, whose pretence and profession of extraordinary sanctity, is nothing (in his conceit) but humour and hypocrisie; he therefore, I say, for hereafter refers himselfe at all aduentures vnto the mercy of God, and to the lot and condition of many thousands which are in the same case and state with himselfe.

But it is otherwise with Gods child: For by the power of sanctifying grace, as hee hath also mortified all other: so

specially hee hath broke the very heart of the sweete sinne of his vnregeneration. And as in a besieged City, where the greateſt and moſt dangerous breach is made, there the inhabitants concurre with chiefeſt care, and higheſt reſolution, to fortifie and make reſiſtance: euen ſo ſith hee knowes and feeles, that before his calling, his delightfull and darling ſinne moſt fearefully waſted his ſoule, and wounded his conſcience, hee makes ſure to employ his thoughts with ſpeciall edge and indignation, to countermine, preuent, reſiſt, abominate and abandon all thought of that ſinne: And now by the grace of God, ſith the heart, the fountaine, is purged and ſanctified, the ſtreame and heate of their intention and delight is carried another way. For hee hath found that rich and ineſtimable *Treaſure* in the Goſpell; and therefore he *ſels all that hee hath*; hee parts with euery pleaſure; he caſts out of his conceit whatſoeuer hath beene formerly deare and precious vnto him; and lets all his thoughts, with looſe reines, greateſt ioyfulneſſe, and oftneſt meditation runne after it, and ſweetly refreſh themſelues with the glory and comfort of it. If a man vpon the way ſhould finde ſome precious orient pearle, hardly could hee keepe his eyes from gazing vpon it (his exceſſe of ioy would eaſily command and confine the ſight to ſo rare and hopefull an obiect,) vntill hee meete with ſome skilfull *Lapidarie*, or come where he might thorowly bee acquainted with the worth, and fully enioy the wealth of it: Euen ſo, after a man by the illightned eye of the ſoule, and the hand of ſauing faith, once ſeaze and lay ſure hold vpon the *pearle of great price*, the grace of Gods Spirit and eternall life; the heart is preſently ſo filled with loue and admiration, that for euer after it ſpends the moſt, the deareſt, and the nobleſt thoughts vpon it: and they once ſet on foote, are ſo cheered and rauiſhed with the heauenly beauty thereof, that they follow with continuall encreaſe of feruencie and longing; vntill they come vnto the cleere viſion and full poſſeſſion of it, at the right hand of God, in the endleſſe ioyes of the world aboue.

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The thoughts then of a true Christian are of a farre more heauenly temper, diuine nature, and higher straine, then the largest heart of the best vnregenerate man can, or doth possibly comprehend. The formall hypocrite may haue his minde worthily busied in points of deepest learning, in the mysteries of State, and affaires of Kingdomes, in the best and highest considerations, which nature, art, morality, or policy can affoord; nay, he may sometimes entertaine into his thoughts with ioy, the promises of grace, the happinesse of the Saints, the ioyes of heauen and the like; though these haue neuer any root or long residence in him. But that the Word of grace should so implant it selfe into the inner man, that the thoughts should neuer bee so well or welcome to the heart, as when they are wading in the great mystery of godlinesse, and with an holy wisedome plotting for the inlargement of Christs glorious kingdome, in himselfe and others: That it should make all other discourses of the minde subordinate and contributary to such heauenly meditations; and to this end set bounds and limits to the millions of imaginations that daily arise, and erect an holy regiment amongst them; I say, this is the speciall prerogatiue of a sanctified man. For hee alone, because of his truth, sincerity and vprightnes in the inner parts, makes conscience of idle, vaine, and wandring thoughts, (of which the formall hypocrite, either takes no notice at all, or not much to heart.) He is as much cast downe, vext and grieued with their disorder and exorbitancy, as with the errors and infirmities of his words and actions; and therefore establisheth (as it were) a gracious gouernment amongst them, to keepe out confusion, idlenes, and rebellion. Hee confines them to a reuerent and feeling meditation vpon Gods Word and workes, to a care of conscionable managing the affaires of his calling; onely sometimes, but sparingly with many cautions, exceptions, and seasonablenes, letting them out to honest recreations. Whatsoeuer thought is wandring without this compasse, or within it vnsincere, is sinfull: so that if hee take any straggling, without these limits, any entisers to vanities & impertinencies, any obtruders and disturbers of so happy in-

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ward peace; he presently apprehends them by the watchfull eye of his spirituall wisedome; examines them by the law of God, arraignes them in the consistory of an illightned conscience, and so cuts them off in time by the power of grace, and sword of the spirit; that is, by opposing against them at the first rising in the heart (by present repentance) prayer, and after-watchfulnesse; hee blessedly rids himselfe of the miseries, and distraction of prophane and troublesome thoughts. That this is no *Idea*, I now propose vnto you; howsoeuer it bee so to euery vnregenerate man, and so when he heares it, he conceiues of it; for little knowes hee what adoe euery child of God hath with his thoughts; I say, that this is no *Idea*, or idle abstraction, appeares pregnantly and plentifully in *Dauids* practice; who for all the strong enticements, ordinarily incident to the pleasures of a Court, and natural liberty of Princes; although the cares and waight of a Kingdome lay vpon him, and that his Royall innocencie was still haunted and assailed with such indignities and vexations, which might almost haue swayed the blessed and quiet thoughts of a glorious Angell to distraction and discontentment; yet for all this, the Law of God did still principally take vp his heart, and that *day* and *night*. Gods Word and workes, his statutes and iudgements, were meate and drinke vnto his minde, and his meditation continually, as is more then plaine in many places of the 119. Psalme. *Oh*, saith hee in the 13. portion, *how loue I thy Law! it is my meditation continually*. So vnexpressable heere was his pang of holy loue vnto Gods Law, that hee prefixeth a particle of zeale, and extraordinary passion: *Oh* (saith hee:) And where the heart hath once truely and fixedly set its loue, there all the thoughts feast themselues with deerest apprehensions, and with greatest impatiency of all other imployment. This is the very case then of all Gods seruants; they meditate on the Word of God most contentedly and continually, because they loue it farre before and aboue all earthly things; and so dearely doe they loue it; because in it with speciall security are conueyed vnto them all the rich treasures of mercie,

remission

remission of sinnes, spirituall comfort, and eternall life, and particularly sealed vnto them by the spirit of the same word. *Salomon* confirmes this worthy practice of his father, by his testimony, Pro. 12.5. *The thoughts of the iust are right, iudgement* or *iustice*; for so the word signifies in the Originall; *but the subtile deuices of the wicked are deceit.* The thoughts of all vnregenerate men are commonly, either rooting in the earth, or drowned in pleasures, or running after preferment, or ranging vp and downe idly and prophanely, or fruitlesly melancholike: or if sometimes they glance, or settle themselues vpon good things, they are still as a menstruous clout, and abomination to the Lord: because their consciences are not renued, their hearts purged, their persons sanctified and accepted. But the thoughts of euery child of God are ordinarily working for the maintenance and furthering of Gods glory and good causes; for procuring true good to their brethren, especially in spirituall things; for increasing grace in themselues, and their store of comfort against the day of triall. And if so be (which sometimes befalles the best) they be crost by sinful motions in themselues, or suggestions of Satan; yet by their surprizing and suppressing them at the very first rising and assault, and by present repentance, they are vndoubtedly euer pardoned vnto them in Christ Iesus.

Giue me leaue, I pray you, to illustrate this varietie and difference of thoughts (which I haue now largely laid downe vnto you) in our selues, for the neerer pressing of our consciences, and that in the matter of Elections,

Let vs imagine a notorious sinner to haue a voice and hand in such businesse: his very first thoughts would bee to haue no thought at all of Oath or Statute, of conscience or honestie, of honour of his Colledge, or good of the Church: but would resolue out of the prophane principles of his vast conscience, and by the benefit of a large acception of charitie, to bee indifferent for all commers. Onely in his choice, hee would haue an eye to the maine, that the state of good fellowship should take no disparagement or diminution; and therefore hee would most carefully cast about with himselfe

himselfe by all meanes, to defeate and preuent the purposes, and to stop the passage especially of all Puritanes. You must know by the way, that these are a very dangerous kinde of men, able to blow vp whole houses, by their too fierie zeale against idlenesse, drunkennesse, other shamefull corruptions, close and politicke carriages of many rotten and vnconscionable causes and the like. For by * Puritanes in this place, I onely vnderstand them, (for euen such are so branded) who make conscience of study, and Religious education of Schollers; who are ready euer, and resolute to vphold goodnes in a House, though they be crusht, disgraced and disorficed: who out of a gracious and ingenuous freedome of Spirit, will bee their owne men in Elections, and other Collegiate seruices; and not suffer their consciences to bee led hood-winkt, to serue other mens humours and priuate ends; who chuse rather in a neglected state, sweetly to enioy the continuall feast and perpetuall paradise of a sincere heart, true and inward comfort, the society of Gods seruants; then for many times full dearely bought fauours and offices, to enthrall and violence both their iudgements and affections, to liue reseruedly, vnder a maske, and at a haires breadth for all occasions and obseruances; so wearing out a little miserable time in a glorious and countenanced slauery. In a word, who of the two, would rather saue their soules, then prosper in the world. Now such fellowes as these, thinkes he with himselfe, which seeme, as it were, by an hypocriticall *Monopolie*, to haue engrost all sinceritie, honesty and good conscience, must bee kept out; or if by some disaster they creepe in amongst vs, be curbed and kept vnder, else shall not wee sway and domineere. Hereupon all the labour of his wit, and toile of his thoughts would bee, to plant a thorne, where a vine should grow; and to burthen these sacred and honorable Mansions, designed onely for gracious and golden wits, with leaden drones, and swarmes of worthlesse and witlesse creatures.

*The world is come to that wretched passe and height of prophanesse, that euen honestie and sanctification is many times odiously branded by the nick-name of Puritanisme.

Secondly, the thoughts of the grosse hypocrite in this waighty busines of Elections, would be as vtterly void of all conscionable, and ingenuous considerations, as the notorious

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sinners

sinners. First, he would cõmune with his own couetous heart, (for commonly worldlines is the master-sin in the grosse hypocrite, therefore I follow the thoughts rising thence) hee would within himselfe cast a greedy & rauenous eye vpon the condition of all the competitors for the place; and at length conclude, & be sure to seaze vpon that party (let his learning or honesty be what it would) where in al likelihood he might make the richest prey, and sucke out the greatest aduantage: Either purchase a great friend, strengthen his faction, gratifie his fauourites, receiue a present bribe, or else, which is a secret but a sinfull policy, by weighing circumstances, marking insinuations, and former carriages, expect the largest after-gratification, close and indirect considerations, and the most liberall New-yeres gifts, (for in them certainely sometimes lurkes corruption.) These things thus thought vpon, there followes now in him an addition to the iniquitie of the notorious sinner. He is not content to bee thus starke naught, but he must double his sin by seeming good; it is not enough for him to bee thus cursedly pestilent to the place where he liues, but hee must enlarge the mischief, by putting on a vizard of pietie: He therefore in a second place would beate his braines, how hee might varnish ouer this villany, with most probable and fairest pretences. The bribe must come in vpon other termes, with other circumstances, then the grosenes of that vile sin is wont to be conuaied; hee thinkes how hee may deale openly, and in the eye of the world with men, without all suspition, while the matter is carried vnder hand by subtile, mediate, and most exercised agents in the goodly affaires of abominable corruption. Lastly, he is much troubled in mind, how for all this he may continue a good opinion with good men, and giue satisfaction to those, whom he deceiues by his seeming: but by much practise he makes this reasonable easie; for politicke hypocrisie hath so many faces, turnings & euasions, that it can too easily insinuate with, and satisfie vnsuspicious, innocent and charitable sincerity. He can tell them of some depths in the mystery of gouernment, which euery precise vnderling cannot comprehend; that some liberty and dispensation must

be

bee giuen to statute-discretion, against the bare letter, and strict meaning of the statute; that wee liue not in *Platoes* Common-wealth, or *Moores Eutopia*, but in corrupt tiines, in the very confluence of all the sins of former ages; and therefore it is vtterly impossible to keepe a mans selfe so passingly pure from all spice of contagion; that something must needes be yeelded to the time, else there is no liuing, at least, no prospering in the world. Thus the grosse hypocrite is euer as thoughtfull for outward plaistering, as secret plotting.

3 Thirdly, let vs conceiue what would bee the inward discourse and workings of the heart in the formall hypocrite, about disposing his voyce in Elections. His thoughts in these cases perhaps, would not be extremely base, nor grossely wicked: it may be, he would be able to cleere euen his conscience and inmost conceit; much more to wash his hands from the hatefull and crying sinne of downe-right bribery. This horriblenes is onely for notorious sinners, and grosse hypocrites. Nay, out of some sudden pang of highest resolution, that ingenuousnesse of nature or morall honestie can produce, hee might take heart to answere and withstand the suits and importunity of Greatnesse and great meanes: onely with this resolution, so that his present happines bee not thereby mainly hazarded, nor hope of his future preferment certainely cut off. For we must still hold this principle concerning the formall hypocrite; if hee bee brought to a iumpe, he will euer make euen Gods holy Word, conscience, religion, desires and intreaties of Godly men, and all to yeeld and stoope to the worldly comforts he presently enioyes; but vpon as faire termes, and with as plausible conueyance as may bee. It may be, he will be good in many things, and outwardly in all; but say the Prophets what they will, hee must into the house of *Rimmon*, God must be mercifull vnto him in one thing or other: hee is short of the state of grace, and by consequent, hath found and reall assurance of heauen aboue; and therefore hee will haue some sweetnes in the meane time, hee will enioy some shadow (at least) of one heauen or other vpon earth. So that if we suppose such an one to take a view in his thoughts

of

of all that stand for a place, he would resolue for goodnes and honesty, so farre as the security & safety of his maine contentments would giue him leaue; so far as the light of reason, and glimmerings of generall graces were able to leade him: but because he is still too respectiue of his owne particular, wants the eie of spirituall discretion, and suffers his conscience to be cooled and countermanded by worldly wisedome; he may (I grant) by constraint, occasionally, or by accident, consent and concur vpon the worthiest; but ordinarily, for meere loue of religiousnesse, he doth not make within his owne heart, a free, vnpassionate, impartiall, sincere and conscionable choyce. For let him otherwise bee neuer so wise or honest, yet he is a meere stranger to the mystery of godlinesse, vtterly vnapprehensiue of the singular and supernaturall operations of the life of grace; and therefore cannot discerne betwixt resolute sinceritie, and true turbulency: whereupon it may often come to passe, that by a promiscuous confusion of these two most different spirits, he may (so much as in him lies) repell farre the best, to the vnsatiable wrong of the party, and the vnualuable losse of the house which should enioy him. There is one point further in deliberation of this nature, in which hee would iumpe with the notorious sinner: In aduising with himselfe for a fit man, if by the way his thoughts should bee crossed, with a man of knowne, professed, and practised forwardnesse in religion; hee would passe him ouer with contempt and indignation; for thus would hee thinke with himselfe: If such a fellow come in amongst vs, wee shall haue all moulded anew after the strict modell of his irregular conscience; wee should be troubled with new trickes and erections, for the encreasment of study and reformation of manners; hee would be still standing and striuing for an Ideal and abstractiue purity in Elections, and other affaires of the Colledge; so that our former quietnesse and peace would be much dis-sweetned with his tartnesse, and too much precisenesse. Thus would hee bee as hot and heady against the power of grace, as the notorious sinner. For though there be many different degrees of ilnesse, of

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vnregenerate men; some are farre more sober, tolerable, and moderate then others, yet all commonly agree in this, that they are bitter and implacable Opposites to the profession and practice of sound and sauing sincerity. Gods faithfull Ones euer were, and euer will bee *Signes* and *Wonders* euen in *Israel*: Isa. 8. 18. *Monsters vnto the* *great men of the World, as *Dauid* was, *Psalme* 71. 7. *A scorne, reproch, and derision to them that are round about them, Psal.* 79. 4. They shall euer be accounted men of an odde fashion, and singular carriage from other men. Wisd. 2. 15. precise, humorous, hypocriticall and the like. Mistake me not; I apologize not for any vnwarrantable opinion tending to *Separation*; it is onely sanctification, true and vndissembled holinesse, without which none shall euer see the face of God, or glory of heauen, which I stand for, and intend in all my Discourse. But by the way let mee tell you this, in this generall and ioynt conspiracy of all kindes of naturall men, against the spirituall state of true Christians, and the soueraignty of Gods sanctifying Spirit in them; the meere ciuill honest man, and formall hypocrite (as I take it) are transported with more fiercenesse and rage against them, then the grosse hypocrite, and notorious sinner. This I take to bee the reason; the grosse hypocrite, he sinneth against the light of his owne conscience, and with the certaine knowledge of his heart; and therefore doth not much enuie and grudge the righteous man his excellency aboue his neighbour, and saluation of his soule: The notorious sinner in his more sober mood, and cold blood, will confesse himselfe to be out of the way, promise and protest amendment; or at least reserues in his heart a resolution to repent when he is old: but the meere ciuill honest man, and the formall hypocrite thinke their owne state to bee as good as the best; and whatsoeuer is more, and besides that which they finde in themselues, to bee but needlesse precisenesse, and affected singularity; and therefore are many times gauld and grieued, that the truly-gracious and conscionable carriage of Gods seruants, doth censure and condemne their outwardnesse and formality in religion;

* דכום *licet interpretari, vel multos, vel magnos.* (*Magnis*) *reddidit Caluinus.*

religion; and make it plainely appeare, that their case (without sound conuersion and imbracement of sincerities) is the very state of wretchednesse and of death.

But now fourthly and lastly, in Elections, the thoughts of Gods Childe, in whose heart alone the Word of God doth chiefly rule, and is deepely rooted, would bee these or the like. In the first place there comes into his minde a reuerent feare of that God, who hath mercifully aduanced him to his place, wherein hee expecteth conscience and faithfulnesse; He considers that solemne and sacred oath which hee takes (in the sight of him who seeth all hearts and cogitations) for a resolute and vnswayed vprightnesse in the disposing of his voyce; that vpon the integrity or vnconscionablenesse in Elections, depends the misery and confusion, or happinesse and flourishing of an *House*. Hee further calleth to minde out of his experience, that commonly those fellowes who thrust into societies, offices, and high roomes, by shuffling and violence, by faction and prepostorous fauour, by cunning or corruption, become pernicious and dishonourable to the places where they liue: they are still thornes in the sides, and prickes in the eyes of all that loue grace and goodnesse: they either turne idle, truely factious, or notoriously scandalous, by mis-spending the vnualuable preciousnesse of their golden houres, in Tauernes, Ale-houses, or some other course of good-fellowship, to the inexpiable and eternall dishonour of those *Houses*, of which they should bee ornaments. And when they haue done much hurt and mischiefe here, they are the onely men to bargaine for, buy, or compasse by indirect and sinister dealing, Benefices, and spirituall promotions abroad: of which being possest, they either by vnconscionable and cruell negligence, and Non-residence in their charge, betray the soules of their people to wildnesse and barbarisme, to ignorance prophaneness, or Popery; or else by a prophane and vnhallowed handling of Gods word, by daubing with vntempered morter, as the Prophet speakes, so strengthen the hands of the wicked, that they cannot returne from their wicked wayes, and kill the

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Ezech. 13. 22. the heart of the righteous; and make them sad, whom the Lord hath not made sad; and the bruised reede is quite broken, and the smoking flax vtterly put out. Now thinkes the Child of God with himselfe, out of his spirituall wisedome, If such an one as these should bee chosen by my default and faint-heartednesse; I should in some sort and measure bee iustly guilty, and answerable before that high and euerlasting Iudge, of the many miseries and mischiefes, which ordinarily ensue vpon so vnhappy a choyce. Heereupon (after a mature and impartiall survay of all circumstances considerable in the party, the statute and whole businesse) he singles out him with sincerity and singlenesse of heart, whom in conscience hee thinkes most sufficient; and there he stickes with a truely Christian and vnshaken resolution, pitcht by the very power and strength of heauen: and come what come will, tempests, or faire weather; preferment, or pouerty; threatnings, or flattery; policy, or perswasion; priuate importunities, or frownings of Greatnesse; hee is at a point, infinitely rather to keepe a good conscience and saue his soule, then to enioy the present, and gaine the whole world. For he well knowes that the day is at hand, euen that great and fearefull *Day*, when the consciousnesse of one gracious action, performed with vprightnes of heart, will breed more comfort, then the glory, riches, and soueraignty of the whole earth.

To conclude this point: As vnregenerate and sanctified thoughts differ much in their workings euen about the same Obiects: so there are some, which are Gods childs peculiar, with which the state of vnregeneration is vtterly vnacquainted. They are such as these:

1 First, thoughts full of feare and astonishment, all hell and horrour, which rise out of the heart, when it is first stricken with the sense of Gods wrath at the sight of his sinnes. These are scorched, in very many, euen with the flames of hell in their conuersion: They burne sometimes the very marrow out of their bones, and turne the best moysture in them into the drought of Summer. No

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[a] print or scarre of these wofull and wounded thoughts, appeare in the heart of the formall hypocrite. This hell vpon earth, is only passed thorow by the heires of heauē, while the children of hell haue commonly their heauen vpon earth.

2 Secondly, [b] thoughts composed all of pure comfort, ioy, heauen, immortality, the sweet and louely issues of the Spirit of adoption. These flow onely from the fountaine of grace, and spring vp in that soule alone, which hauing newly passed the strange agonies, and sore pangs of the new-birth, is presently bathed in the blood of Christ, lulled in the bosome of Gods deare st mercies; and secured with the seale, and secret impression of his eternall loue and sacred Spirit; not only from the rage of hell, but also of an euerlasting and royall inheritance aboue. Oh the heart of the vnregenerate man is far too narrow, base, and earthly, to comprehend the vnmixed pleasures, the glorious Sunshine of those blessed and ioyfull thoughts, which immediately follow vpon the stormes of feares and terror, ordinarily incident to a sound conuersion!

3 Thirdly, thoughts of spirituall rauishment, and vnutterable rapture, flashes of eternall light, raised sometimes in the hearts of the Saints, and occasionally inspired by the Spirit of all and endlesse comfort; which with vnconceiueable amazement and admiration feed vpon, and fill themselues with the ioyes of the second life, in such an vncouth extasie and excesse, as is farre aboue, and without the compasse and conceit of all worldly comforts, the tongue of Angels, or heart of man. In this point, I appeale to the conscience of the true Christian, (for I know full well that all my discourse is a parable, and paradoxe to the prophane) whether hee hath not sometime, as it were, a sea of comfort rained vpon his heart, in a sweete showre from heauen; and such a sensible taste of the euerlasting pleasures, by the glorious presence of inward

[a] I doe not heereby exempt the state of vnregeneration from all tremblings and terrors of conscience for sinne; but onely make it a priuiledge of Gods children, to passe quite thorow them into the spirituall pleasures, and paradise of the Kingdome of grace, and to be able with an holy amazement & thankefulnesse, to looke backe vpon the skars and prints of those former wounds of a truely humbled and broken heart, already healed, and sweetely closed vp with the bloud of Christ: whereas in others, they commonly either worke but a halfe conuersion, are expelled with outward mirth, or end in despaire. [b] I meane those blessed stirrings of the heart, vnspeakable and glorious, when the scale of remission of sinnes is first set vp to the soule by the Spirit of adoption.

ioy and peace, as if hee had the one foote in heauen already, and with the one hand had laid hold vpon the crowne of life: especially after a zealous heate, and feeling feruencie in praier: after an entire, gracious, and profitable sanctification of the Sabbath; at the time of some great and extraordinary humiliation entertained, and exercised with fruit and sincerity; when hee hath freshly with deepest groanes and sighes, and new strugglings of spirit, renewed his repentance, vpon occasion of relapse into some old, or fall into some new sinne; when the impoisoned arrowes of cruell and fiery tongues, pointed with malice, policy, & prophaneness, come thickest vpon him: and yet retiring into his owne innocent heart, he finds no cause of such mercilesse vexation, but defence of Gods truth, and profession of holinesse. Nay, sometimes vpon the deaths-bed, to a soule conscious of an vpright & vnspotted life, the ioies of heauen present themselues before the time; (so longing a sympathy is there betwixt the life of grace & endlesse glory.) Such like ioyfull springings, & heauenly elevations of heart as these which I haue now mentioned, are the true Christians *peculiar*; no stranger can meddle with them, no heart can conceiue them but that which is the Temple of Gods pure and blessed Spirit.

2 Thus farre of the difference of their thoughts, in respect of their nature and manner of working: Now in a second place, Gods child is notably differenced from the formall hypocrite, by the seasonablenes of his thoughts, and their wholy seruing the time.

In a body of best and exactest constitution, the senses are quicke and nimble, and sharpliest discerne, with greatest life and vigour apprehend their obiects, and are most sensibly affected, or displeased with their conuenience or antipathy: Euen so in a heart of true spirituall temper, seasoned and softned with the dew of grace; the thoughts are actiue, ready and addrest with zeale and contentment, to encline and apply themselues to the condition of the times, and variety of occasions offered for some holy vse, to the bettering of the soule and the enlarging of Gods glory, In the time of fasts and sackcloth: if Gods iudgements be threatned out of the Pulpit, or executed

executed from heauen; when the Church weares her mourning weed, sincerity droopes, and the godly hang downe their heads; in such blacke and dismall dayes, they are impatient of all temporall comfort, they willingly put on sadnesse, to entertaine penitencie, humiliation, and sorrow: but they are clothed with ioy and lightsonnesse, when mercy and saluation are wisely and seasonably proclaimed out of the Booke of life; when Religion spreads and prospers, and diuine truth hath free passage; when whole States haue escaped the bloodie Papists Gunpowder, and the royall brests of Kings their empoysoned knives, and in such like ioyfull and happy times. Thus the thoughts and inmost affections of Gods child haue their changes, their seuerall seasons and successions, as it pleaseth the Lord to offer, or execute mercie or iudgement out of his Word, or in the world abroad. But the thoughts of the formall hypocrite, though they suffer indeede many alterations, and distractions about earthly obiects; they ebbe and flow with discontent or comfort, as his outward state is fauoured or frowned vpon by the world: yet spirituall occurrents, obseruable with deuotion and reuerence for the good of the soule, haue no great power to worke vpon them. Sacred times, or dayes of affliction, are not wont to make any such impression, or to breed extraordinary stirrings, and motions in them. Let iudgements blast, or mercies blesse a Kingdome; let Gods Word finde smooth and euen way, or rubs and opposition; let prophanenesse be countenanced, or sinceritie cherished, hee takes no thought: so hee may sleepe in a whole skinne, and keepe entire his worldly comforts, his thoughts continue heauy, dull, and formall. Hee may conforme and consort with the times in his outward gestures, words and actions; but ordinarily his thoughts admit no change, saue onely so farre as his priuate temporall felicitie is endangered by publike iudgements, or enlarged by showres of mercies and blessings from heauen. I cannot enlarge this poynt at this time: onely I will giue one instance in their difference of thoughts vpon the Sabbath day.

The Sabbath day is, as it were, the *faire-day* of the soule,

wherein it should not onely repaire and furnish it selfe with new spirituall strength, with greater store of knowledge, grace and comfort: but also feast with its heauenly friends, the blessed Saints and Angels, vpon those glorious ioyes and happie rest, which neuer shall haue end. Euery Child of God therefore, which hath already a reall interest in that eternall rest, makes not onely conscience of *doing his owne wayes, seeking his owne will, speaking a vaine word* on that day: but also in some good measure makes it the very *delight* of his heart, the loue and comfort of his inward thoughts, so that hee may *consecrate it as glorious to the Lord.* Hee doth not onely giue quiet and cessation to his body from worldly businesse, and workes of his calling; but also empties his head, and disburdens his thoughts of all earthly cares, that so they may wholly and entirely intend the holy motions of Gods Spirit, and spend themselues in godly and extraordinary meditations, fitting the feast day of the soule, and the Lords holy day. This is the desire, longing, and endeauour of his heart, thus to sanctifie the Sabbath; and if at any time hee be turned awrie from this vprightnesse by company, or his owne corruptions, hee is after much grieued and vext with it; repents and prayes for more zeale, conscience, and care for the time to come. But the formall hypocrite, howsoeuer hee may on that day forbeare and abstaine from his ordinary sins, labours, sports, and idlenesse; howsoeuer hee may outwardly exercise and execute all duties and seruices of Religion; though indeede more of custome and for fashion, then with heartie and true deuotion: nay, he may haue other thoughts on that day, but onely so farre, as the bare solemnitie of the time, and the greater Presence can alter them: yet I dare boldly say it, no formall hypocrite, no kinde of vnregenerate man can possibly make the Sabbath his *delight*, as is required, Isa. 58. 13. And which is presupposed to make vs capable of the blessings following in the same place: *Then shalt thou delight in the Lord, and I will make thee to mount vpon the high places of the earth, and feede thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.* Hee cannot for his life sequester his thoughts

Isa 58.13.

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at all, not euen on that day, from worldlinesse and earthly pleasures, to diuine and sacred meditations. Doe what hee can, he cannot beate and keepe them off from worldly Obiects; they will not leaue their former haunts, or be restrained from plotting, or pleasing themselues with weeke-day businesses.

Lord, it is strange that the soule of a man, so nobly furnished with powers of highest contemplation; being so strongly and sensibly possest with consciousnesse, and conceit of its owne immortality; and hauing the restlesse and vnsatisfied desires of its wide capacity, neuer fild but with the Maiesty of God himselfe, and the glory of an immortall Crowne, should be such a stranger to heauen, the place of its birth and euerlasting abode; that vpon that day, whereon, (as vpon the golden spot and Pearle of the weeke) the Lord hath stamped his owne sacred Seale of institution, and solemne consecration for his owne particular seruice, and speciall honour; yet, I say, vpon that day it cannot settle and continue its owne thoughts and motions vpon those vnmixed and blessed ioyes, and the way vnto them; without which it shall bee euerlastingly miserable, and burne heereafter in that fiery lake, whose flames are fed with infinite riuers of Brimstone, and the endlesse wrath of God for euer and euer!

Now I pray you tell mee, when wee shall haue raigned heereafter many millions of yeeres in heauen, what thoughts will remaine of this little inch of time vpon earth? When wee haue passed thorow a piece of eternity, where will appeare the minute of this miserable life; and yet our thoughts and affections are so glued vnto the world, as though *eternitie* were vpon earth, and *time* onely in heauen? You are men capable of worthiest and highest elevations of spirit, I beseech you, resume this meditation at your leisure; mee thinkes it should bee able to breede thoughts of a farre more noble and heauenly temper, then ordinarily arise and are nourished in the hearts of men.

But to follow my purpose: Certaine it is, not the best vn-

regenerate man can endure an entire and exact sanctification of the Sabbath; it is not a Iubilee to their hearts, and the ioy of their thoughts: for they cannot abide to haue their mindes stay long in a feeling meditation vpon spirituall affaires, vpon the examination of their former life, the state of the other world, the sleights and tentations of Satan, the day of death, the tribunall of heauen, and such like. For though the best of them may haue a perswasion of their being in the state of grace, as I haue largely prooued heeretofore; yet sith it is wrongly and falsely grounded, it cannot abide the search and touchstone: Hence it is, that of all things they loue not to be alone. They may please themselues well enough in solitarinesse, vpon some priuate businesse; for the more profound plotting and contriuing worldly matters; for a more free, but filthy exercise of the adulteries of the heart, and contemplatiue fornication; to feede vpon dull and fruitlesse melancholy; to let their thoughts wildly range, and runne riot into a world of imaginations; to diue into the mysteries of nature, or depths of State; but to be alone onely for this purpose, that the minde may more fully and immediately worke vpon the spirituall state of the soule, and impartially enquire into the conscience; they cannot, they will not endure it; and therefore commonly cast themselues into one knot of good-fellowship or other, that they may merrily passe away that time; for an houre of which (the time of grace being once expired) they would giue ten thousand worlds, yet shall neuer be able to purchase it againe.

But Gods Children, when they are alone, haue inward comfort, and heauenly matter enough to worke vpon: a pleasing contentment and satisfaction, arising from an humble and sober remembrance of a well spent life, doth infinitely more refresh them, then all the reuellings and pleasant deuices of merrie companions: nay, many times in their seasonable solitarinesse, diuine graces are more operatiue and stirring, and raise inflamed motions of delight and ioy.

3 Now in a third place, we are to consider that the Childe of God

God is yet further very much differenced from the formall Hypocrite, by his skill and dexterity in ruling; by his holy wisedome, and godly iealousie in watching ouer his thoughts.

The heart in which Gods Spirit is not resident with speciall grace and sanctifying power (howsoeuer the words may bee watched ouer, and the outward actions reformed) lyes commonly still naked and open, without speciall guard or setled gouernment. For the best naturall man is too impatient of restraint and seuerity, ouer the power of imagination and freedome of his thoughts; they being naturally exempted and priuiledged from all humane and created soueraignty; and the vnceasantnesse of their workings and perpetuall presence in the minde, would make the abridgement of their liberty more sensible and distastefull. It may bee out of the naturall grounds of ciuill honesty, and some generall apprehension of the power of the world to come; hee may be so farre sollicitous about his thoughts, that if any start vp of more foule and monstrous shape, enticing him to some grosse and infamous sinne, which would disgrace him in the world, or breede extraordinary horrour in his conscience: hee presently sets against it, disc'aimes, abandons, and expels it. Hee may bee of experience and skill to conquer and suppresse thoughts of heauinesse, and melancholy; although in this point he many times fearefully deceiues himselfe, taking the holy motions of Gods Spirit, inclining him to godly sorrow for his sinnes, to bee melancholike thoughts, tending towards too much strictnesse and vnnecessary discomfort: So grieuing the good Spirit, and stopping against himselfe the very first and necessary passage to saluation. Thus the formall hypocrite may haue sometimes and in part, a sleight, misguided, and generall care and ouersight of his thoughts: But because the depth of his deceitfull heart, and the many corruptions that are daily and hourely hatched in it, were neuer ript vp and reuealed vnto him by the power and light of sauing grace, hee cannot hold that hand ouer his heart as hee ought; hee doth not keepe a solemne

particular, and continuall watch and ward ouer his thoughts, which is little enough to keepe a Christian in sound comfort and inward peace; hee hath no heart with such anxietie and care to looke vnto his heart: hee doth not so often and seriously thinke vpon his thoughts, holding it the last and least of a thousand cares. But euery Child of God certainely makes it his chiefest care, and one of his greatest Christian toiles, to guarde his heart, and guide his thoughts. Hee followes in some good measure (by his practice) that holy counsell of *Salomon*, Prou. 4. 23. *Aboue all watch and ward, keepe thine heart.* The word in the originall is borrowed from the affaires of Warre. Let vs imagine a City not onely begirt with a straite and dangerous siege of cruell and bloud-thirsty enemies, but also within infested with lurking *Commotioners*, and traitors to the State; how much, doe you thinke, would it stand that City vpon, with all vigilant policie, to stand vpon its guard for preuention of danger? It is iust so with the heart; not onely Satan is euer waiting opportunity, to throw in his fiery darts, and sensuall Obiects from abroad, like false *Sinons* to insinuate themselues; but also, it feeles (to its much vexation) many rebellious stirrings within its owne bowels. The tender conscience of a true Christian is very sensible of all this danger; and by his owne experimentall and practicall knowledge, hee is acquainted with the many breaches and desolations made in the soule, both by these open enemies, and secret Rebels; and therefore furnisheth himselfe daily with much holy wisedome and watchfulnesse; with experience and dexterity in this great spirituall affaire of guarding and guiding his heart. Wee may take a view of this his sanctified and Christian wisedome in gouerning his thoughts, in these foure points.

In a timely discouery and wise defeatment of Satans stratagems and policies; whether hee deale by suggestions raised from the occasions, and aduantages of his temper and naturall constitution; of his temporall state, either happinesse, or contempt; of his infancy, or growth; weaknesse, or strength in Christianity; of the condition of his calling, company, place

place where hee liues, or the like: Or whether hee come addrest with his owne more fearefull immediate Iniections; which he sometimes presents in his owne likenesse. As when hee casts into the Christians minde, distrusts and doubts about the truth of heauen, and of diuine and heauenly truth; concerning the certainetie and being of all that Maiestie and glory aboue; for such thoughts as these, are sometimes offered to the most sanctified soule; *Bernard* calls them, *terribilia de fide, horribilia de diuinitate.* But marke heere the carriage of Gods Childe, hee doth not wrastle with these hell-bred thoughts, he sets not his naturall reason vpon them; for thence perhaps would follow inclinations to Atheisme, desperatenesse in sinning, and other fearefull consequents: but at the very first approch, abandons and abominates them to the very pit of hell whence they came; he prayes, repents, and is humbled by them, and thence clearely sees they are none of his; and so in despite of such deniliſh malice, walkes on comfortably in his way to heauen. If Satan speede not in this blacke shape; he at other times puts on the glory of an Angell: and perhaps may bring into his remembrance, euen good things, but out of their due time, that hee may hinder him of some greater good. As at the preaching of the Word, hee may cast into his minde vnseasonably, godly meditations, that so hee may distract and depriue him of the blessings of a profitable hearer: At the time of Prayer, he may fill his head with holy instructions, that so hee may coole his feruency, and bereaue him of the benefit of so blessed an exercise. With these, and a thousand moe such like vexations in his thoughts, the Childe of God is sore troubled and much exercised. *Lib. decem. scientia.*

Secondly, another branch of spirituall wisedome in watching ouer his thoughts, is busied about those sinfull pleasures, which vpon the remembrance of his former old iniquities may re-infect the soule. For a man may commit the same sin a thousand times, by renewing the pleasures of it in his thoughts. Though the act be past, yet as often as the minde runnes ouer the passages and circumstances of the same sinne, with the same delight; so often the soule is polluted with a new

new staine, and laden with more guiltinesse. Whereas therefore the sensuall sweetnes of a mans beloued sinnes, hath before his calling, got such strong hold and haunt in his affections, that it will bee still afterward with baits and allurements, soliciting euen the renewed heart, if not to the iteration of the grosse act, yet at least to enioy it in thought: it doth very much behoue the Child of God, to bee wary and watchfull in this point. If hee remit but a little of his heate of zeale against sinne, and feruency of his first loue, or grow regardlesse of his thoughts, it will presently gather power and opportunitie for re-entrie. Heere then is the toile and tryall of Christian wisedome and watchfulnesse ouer the thoughts. If when the foule pleasures of former sinnes be represented vnto the mind, hee hath either learned to smother them at their first stealing into the heart, by opposing against them a consideration of the many wounds, and much waste they haue formerly made in his soule: Or else by his growth and strength in grace, bee able to looke backe vpon them without delight, to retaine them onely for renewing repentance, and to dismisse them with loathing and detestation: Full sweete is the comfort, and great the happinesse of that Christian, who hath his corruptions so farre mortified, and the remission of his sinnes so surely sealed vnto him; that the thoughts of his former pleasing sinnes can neither tickle him with delight and new desire, nor affright him with * horrour. For the one, *Oh* (saith blessed *Austin* in his Confessions) *what shall I returne vnto my gracious God, that I can now looke my sinnes in the face, and not be afraid?* But heere the wisest Christian may bee easily plunged ouer head and eares into one of Satans most deceitfull depths; except hee be very warie: For in the solitary musings upon his former sinnes, to this good end, that hee may vtterly grow out of loue with them, and further loathe them; Satan is euer ready (for both his craft and malice are endlesse) secretly to adde tinder to the fire of his affection, so to inflame him with fresh loue and liking of that sinne, which at that time hee most labours, and hath euer greatest reason to abhorre. And the tide of affections being once on foote towards

*I meane horrour of iudgement, not detestation.

towards an old pleasing sinne; it is a great measure of grace must stop the torrent of them. In watching therefore ouer the thoughts, the brightest eye of spirituall wisedome hath need to intend this point, to descrie this depth.

Thirdly, another speciall care the Childe of God hath in guarding the heart, is to banish and keepe out idlenesse, vanitie of minde, melancholy, worldly sorrow, inward fretting, euill desires, wandring lusts, wishes without deliberation, and such like. Hee holds a waking and iealous eye ouer those many baites and lures, which spring and sprout ceasloones from the fountaine and rootes of originall corruption; which the state of mortality neuer suffers to bee vtterly plucked vp, and dried away in this life: He knowes full well, if these yong Cockatrices be not crushed while they are in hatching; that is, if wandring and wicked thoughts bee not stifled when they begin to stirre first in the minde, they will first enuenome the vnderstanding, the vnderstanding the will, the will the affections; the affections once enraged, and hauing the reines (like wilde horses) will carry a man headlong into a world of wickednesse. Aboue all, hee makes sure euer to haue in readinesse and at hand, preseruatiues and counter-poysons against the baites of those three grand empoisoners, *the lust of the flesh, the lust of the eyes, and the pride of life.* There are these maine obiects, about which especially actuall concupiscence is sinfully exercised, riches, pleasures, honours: if he once let his thoughts claspe about any of these with immoderate desire and delight, hee is gone. For so riches will bring foorth couetousnesse, and couetousnesse begets vsurie, oppression, incloſure, buying and selling offices and dignities, grinding the faces of the poore, and a thousand moe mischiefes: It deuoures all naturall and honest affections, and turnes them into earth; it makes kindred, friends, acquaintance, contentments, seruiceable to its greedy humour: Nay, it makes a man to condemne himselfe body and soule for this transitorie trash. Pleasures inflame lust, and lust so emasculates all the powers of the soule, that its noblest operations become brutish, it begets a wanton eye, a lasciuious eare, obscene talke, filthy

filthy iests, delight in playes, and hatefull pictures, besides many other secret and fearefull abominations, not to bee conceined without horrour, much lesse to bee named. Honours breed ambition, and ambition bids the soule speake vnto a man, in the language of *Neroes* mother; *Occidat modò imperes:* Bee some body in the world while thou stayest heere, though I lie in the flames of hell euerlastingly hereafter. Deepely then doth it concerne euery true Christian with iealousie and trembling, narrowly to watch and obserue the first and secret motions of the heart; lest hee should vnawares bee woefully caught, and ensnared in that blacke and accursed chaine: the first linke of which, growes out of naturall corruption, and the last reacheth the height of sinne, and depth of hell. We may see foure linkes of it: Iames 1. 14. 15. about the breeding of sin: and other foure, Heb. 3. about its growth and perfection. First, an idle sinfull thought begins to draw, as it were, the heart aside from the presence and consideration of God Almightie, to a sight and surnay of the pleasures of sinne, Secondly, it hauing, as it were, the heart by it selfe, puts on a baite; allures and entises, holding a conference and parley with the will, about the sweetenesse of pleasures, riches, honours, glory, and such like. Thirdly, the will accepts of the motion, consents, plots, and forecasts for the accomplishment, the affections adde heate and strength, the heart trauels with iniquitie; and so at length by the helpe of opportunitie, sinne is brought foorth. If you looke vpon the Originall in Saint *Iames*, you will easily gather these foure degrees. Now further, by often iteration of the act of sinning with delight and custome, the heart is hardened; so that no terrour of iudgement, nor promise of mercy will enter. Secondly, it becomes an euill heart, and is wholly turned into sinne, it drinkes vp iniquitie like water, and feedes vpon it, as the Horseleech on corrupt bloud. Thirdly, it growes an vnfaithfull heart, and then a man begins to say within himselfe, there is no God; at least in respect of prouidence, and care ouer the world, and executions of iudgement vpon sinners: he bids him *depart from him*; and sayes to him, *I desire not the*

knowledge

knowledge of thy Wayes; Who is the Almighty, that I should serue him? Or what profit should I haue, if I should pray vnto him? Fourthly, followes an vtter falling away from God, grace, and all goodnesse, without all sense, checke, or remorse of sinne, shame, and his most accursed state; and so immediately from this height of sinne, into the fiercest flame and lowest pit of hell. For if the first degree deserue eternall death; what confusion must befall this Babell? You see in what danger hee is that giues way vnto his first sinfull motions.

Lastly, a principall imployment of holy wisedome in guarding the thoughts, is spent in giuing a wise and humble entertainement vnto the good motions of Gods blessed Spirit: and in furnishing and supplying the minde with store of profitable and godly meditations. For as vnregenerate men giue commonly easie passage to pleasing worldly thoughts; but suppresse gracious stirrings and inclinations to godly sorrow, repentance, and sincerity; as though they were tentations to precisenes: so contrarily Gods childe labours by all meanes to stoppe the way to the first sinfull sensuall thoughts: but alwayes desires, with speciall humilitie and reuerence, to imbrace all the motions of Gods Spirit, warranted and grounded in his Word: Hee dearely and highly esteemes them, cherisheth and feedes them with spirituall ioy, and thankefulnesse of heart, with Prayer, Meditation, and Practice. For if a man begin once to bee neglectiue of godly motions, by little and little he grieues the Spirit; at length hee quencheth it; at last hee is in danger of despising it; if not by profession and directly, yet in his practice, and by an indirect opposition, in slandering and persecuting spirituall graces in Gods Children. Besides this worthy care of entertaining and nourishing good motions, hee is prouident to gather and treasure vp store of good matter and heauenly businesses, for the continuall exercise of his minde: lest that noble power of his soule should bee taken vp with trifles and vanitie, feede vpon earth; or weare and waste it selfe with barren and lumpish melancholy. Hee is much grieued and vexed, 4

if

if hee finde at any time his heart carried away with transitorie delights, carnall and vnprofitable thoughts; or his minde musing impertinently, and gazing vpon the painted and vanishing glory of the world: Especially sith there is such plentifull and precious choyce of best meditations, obuious to euery Christian, able to fill with endlesse contentment all the vnderstandings of men and Angels for euer. As the incomprehensible gloriousnesse of God, in the infinite beautie of his owne immediate Maiesty, and sacred attributes; in his Word and workes; in his iudgements and mercies; in his Church and Sacraments. The miraculousnesse of our Redemption, and all the comfortable and glorious passages thereof. The great mysterie of godlinesse, the power of grace, trade of Christianity, and course of sanctification; matter of sweetest contemplation. Concerning our selues, there is to bee thought vpon all the affaires of our calling, the particulars, perplexities, and cases of conscience incident vnto them. Our present vilenesse, and fearefull infirmities; the miseries and frailtie of this life; the traines of Satan, the terrours of hell; that great iudgement euen at hand. In our spirituall state, how to preserue our *first loue*, escape relapses, grow in grace, keepe a good conscience, come to heauen. And when the eye of our vnderstanding is dazled with those higher considerations, or wearied with these inferiour; it might refresh it selfe with the speculatiue fruition of many inuisible comforts; with variety of heauenly things, concerning the immortality of our soules, the large promises of euerlasting blessednesse, the glorious rising againe of our bodies, the ioyes and rest of Gods Saints aboue; and that which is the Crowne and conclusion of all, our owne most certaine blissefull state of happinesse and eternity in the second world. If men had grace and comfort to enlarge their hearts to such meditations as these; what roome would there bee for earthly mindednesse, vanities and impertinencies; much lesse for proud, ambitious, couetous, lustfull, enuious, and reuengefull thoughts?

Thus far of the care and conscience of the true Christian, in watching

watching ouer and guiding his thoughts; which is a speciall marke of difference from all states of vnregeneration: for the regenerate onely keepe the last Commandement; which rectifies the inward motions of the heart.

Now lastly in a fourth place, and in a word; Gods childe is distinguished from the formall hypocrite, in respect of the issue of his thoughts. 4

The most comfortable and sanctified soule, is neuer in such perpetuall serenity, but that it is sometimes as it were ouer-clouded with dumps of heauinesse; and inwardly disquieted with its owne motions, or the suggestions of Satan. While this flesh is vpon it, it shall be sorrowfull; and while it is in this vale of teares it must mourne. There is not an heart so sweetely and resolutely composed for heauen; but is sometimes dissetled with thoughts of indignation: And that especially as appeareth by *Dauid*, Psalme 37. and 73. When follie is set in great excellencie; when men neither of worth, conscience, or ingenuitie, are aduanced to high roomes, domineere in the world, and imperiously insult ouer sincerity; when the wicked prosper, and spread themselues in fresh pleasures and honours like greene Bay trees; when those haue their eyes standing out for fatnesse, more then heart can wish; to whom pride and insolencie are as a chaine, and who are couered with prophaneneſſe and crueltie, as with a garment. But heere marke the difference: Discontentfull discourses in the minde of the formall hypocrite, either breake out into desperate conclusions, and fearfull horrour, although this bee but seldome (for commonly this kinde of vnregenerate man liues flourishingly, and dyes fairely in the eye of the world;) exemplary, and irrecouerably despaire in this life, doth oftnest befall either the notorious sinner, the meere ciuill honest man, or especially the grosse hypocrite; therefore I would rather say, that in him such discontentfull debatements, are either appeased by some opposite conceit of stronger worldly comfort; abandoned by entertainement of outward mirth; diuerted by companie, pleasures, and ioyfull accidents composed

by

by worldly wisedome or the like. But heauie-hearted thoughts in Gods Childe, though for a while (not vtterly without some aspersion of distrust) fretting and discontent; yet commonly at length being mingled with faith, and managed with spirituall wisedome; by the grace of God, breake out into fairer lightenings of comfort, greater heate of zeale, more liuely exercise of faith, gracious speeches, and many blessed resolutions. I will but onely giue one instance, and that in *Dauid*, a man of singular experience in spirituall affaires.

Looke the beginnings of the 62. and 73. Psalmes, and you shall finde *Dauid* to haue beene in a heauy dumpe, and sore conflict in his owne heart with strong tentations vnto impatiency. Hee recounts the issue of the dispute with himselfe, in the beginnings of these Psalmes. *Yet* saith he in the 73. for all this *God is good vnto Israel: euen to the pure in heart.* In the 62. *Yet* let diuels and men rage and combine, *yet my soule keepeth silence vnto God, of him commeth my saluation, &c.* His many wrongs, vexations and indignities, together with the implacable malice, and impotent insultations of his aduersaries, had no doubt a little before much runne in his minde. Let vs conceiue such as these to haue been his thoughts; and that thus or in the like manner, he communed and conferred with his Royall selfe.

Lord, thinkes he with himselfe; I haue with lowest humility, and vprightnesse of heart resigned mine owne soule; nay I haue vowed and resolued that my Crowne and Scepter, my Court and whole kingdome, shall for euer bee seruiceable to my gracious God, and that great Maiestie aboue. My minde is neuer truely pleased and ioyfull; but when it is gazing and meditating vpon the excellent beauty of his glorious *Being*; vpon his bottomlesse goodnesse, and immeasurable greatnesse. His word and sacred lawes are better and dearer vnto mee, then thousands of gold and siluer. His Saints vpon earth are onely my solace, and their sinceritie the delight of mine heart. For mine innocency from those imputations which are charged vpon mee, I dare appeale vn-

to

to the strictest Tribunall of heauen. Why then, how comes it to passe, that I am become a spectacle of disgrace and contempt to heauen and earth, to Men and Angels, to Gods people, and that which grieues me more, to *Gath and Askelon? Saul*, for all the seruice I haue done to him, and to the State, hunts me vp and downe like a Partridge in the mountaines. Dogged *Doeg*, hee hath informed against *Abimeleech* for relieuing mee; and so caused the sacred bloud of fourescore and fiue Priests to be spilt as water vpon the ground. Malice and furie driue mee into the wildernesse (for Lions and Tygers are more mercifull, then madded and enraged prophanesse,) but there the barbarous *Ziphims* haue betrayed mee to the Kings; I am railed vpon, not onely by base and worthlesse companions, by fellowes of prostituted conscience and conuersation (that were tolerable,) but euen Princes, and those that sit in the gate speake against me. Not only drunkards make songs and iests vpon mee, but euen great men, with authority and imperiousnesse carry in triumph my distressed and forsaken innocency. Nay, and that which is the complement of miserie and discomfort; mine owne familiars, with whom I haue many times sweetly and secretly consulted, they haue also *deceiued mee, as a brooke; and as the rising of the riuers, they are passed away.* But marke now the issue of this conflict, and inward dispute with himselfe. Had a notorious sinner beene in these straits, perhaps hee would haue burst out into desperate conclusions and furious attempts. Had a Papist beene heere, hee would presently haue had recourse vnto the *Iesuites*, fellowes which are by *definition* refined and sublimated Friers, composed all of fire, blood and gunpowder; inspired by the powers of darknesse, with a transcendent rage against Gods truth, sworn solemnely in the blackest consistory of Hell to the death of Kings, desolation of States, combustion of the whole Christian world, and destruction of infinite soules. These men would presently haue addrest some bloody and prodigious villaine with a knife, poyson or gunpowder to haue killed the King, and so haue blowne vp *Saul* and all his Court. Had a for-

mall hypocrite beene in this case, seeing these crosses and miseries befall him; hee perhaps would haue presently recoyled from these courses of opposition, though in a good cause; closed with some great man in the Court, and cast himselfe into the current of the time. But marke *Dauids* carriage in this point: his noble heart, like a glorious Sunne, breakes thorow these clouds, and stormes of inward troubles, these strong tentations to impatiency and discontent; hee puts on more strength of faith and patience, and shines brighter in all spirituall graces; mee thinkes he reacheth the very Meridian of all Christian comfort and high resolution. For as you may see in the forecited 62. Psalme: Hee doth not onely fortifie his owne heart with vnconquerable confidence in Gods protection; but also with an holy triumph, insults ouer the insolencies of his aduersaries, and already washeth his princely feete *in the blood of the wicked.* Hee tels them, they shall bee slaine euery mothers sonne of them, and that, in fearefull and horrible manner: As if a man should come vpon the backe of a rotten and tottering wall, and with great strength and fury push it downe: euen so, when they were most swelled with pride and prophanenesse, the wrath and vengeance of God, should like a fierce tempest and whirle-wind, seaze suddenly vpon them, and hurle them out of their place.

IV. Now in the fourth place I am to tell you, that the Word of God is not seated with a sanctified soueraignty, or soundly planted by its saving power in the affections of the formall hypocrite, which is the hearer resembled vnto the stonie ground.

That noblest and highest power, the vnderstanding part of the soule, as it is immateriall, and more abstracted; so its operations and stirrings are more immanent and inuisible, acted with lesse noise and notice; and therefore by consequent afford markes of distinction (in the point I prosecute) not fully so sensible to our selues, or easily obuious and discerneable to the Christians eye, (for vnregenerate men are meere strangers to such discretions and acknowledgements)

ments) as our affections, and actions.

Our affections in their exercises, and employments, being much mingled with matter and materiall obiects, and originally actuated with life and motion, from the heate and agitations of the heart, are naturally more actiue and stirring; and ordinarily represent more feeling & visible impressions, both to our owne sense and obseruation of others. Marke therefore I pray you with reuerence and conscience the differencing markes betweene the power of sanctification, and formall profession which spring thence.

Some good affections euen in relation to spirituall things, and the affaires of heauen, are incident vnto, and may be found in the state of formall hypocrisie; which many times doe not onely dazle and deceiue the eyes of the worlds obseruation; but also strengthen and encourage a false conceit of a sound estate towards God; and a good (though groundlesse)opinion about the high and important point of a mans owne saluation. But being onely but the effects and excellencies of a more ingenuous and well bred disposition, or at best, the issues and weaker productions of a temporarie faith, they are not so deeply implanted in the heart, with that vniuersalitie, sincerity, and rootednesse; which Gods sanctifying Spirit is wont to worke vpon those soules wherein it dwels. Neither are they seasoned and enlyued with that speciall vigour, of sauing grace, which should guide and conduct their maine current, and resolued purposes, with cheerfulnesse and true heartednesse, to the aduancement of Gods glory, the enlargement of Christs Kingdome, the refreshment and support of zeale and forwardnesse; which are strangely in disgrace and discountenance with the world, at this day.

They are such as these;

Reuerence, and a respectfull obseruation of Gods messengers. Of which there be two sorts: 1. Some are like those false Prophets, *Ezech.* 13. there you shall haue their Character: who out of their owne diuinitie and lying visions, cry peace peace vnto the consciences of vnholy

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men, when there is no peace towards, but vengeance and horrour is their naturall portion; apply lenities and cordials to the ranking and festred sores of carnall hearts, whereas, by the holy rules of that great Art of sauing soules, the cure rather requires Corrasiues and Cauterizations; for want of Conscience or courage, applaud and secure the great Ones of the world, in the vnblessed sunshine of their outward glory, and vnsanctified greatnesse; whereas snares, fire and brimstone, and stormie tempest is ready to be rained vpon their heads, and vpon the hairie scalpe of euery one, which goes on in his sinnes. Who, in stead of striking home vnto the heart of prophaneneſſe, with a powerfull and particular application of that two edged sword, sow pillowes vnder mens elbowes, with the vnpiercing smoothnesse of their generall heartlesse discourses; against the current of diuine truth, and concurrent experience of all that euer went to heauen, enlarge the straighter gate, and strow the way to life with Violets and Roses, delicacies and pleasures; feed many hollow hearts with false hopes, fill the eares of fooles with spirituall flatteries; and many times fearefully flourish ouer with their vntempered morter of all mercy, the crying sinnes of the time, and plausible cruelties of great men. Lastly, who mixing with their heauenly messages, the prophane partiall distempers of their owne angry passions, and their particular misconceits of the wayes of God, make sad the hearts of the righteous and sincere Professors, whom the Lord hath not made sad; by a proud intrusion into the Throne of God, censure their hearts; and many times audaciously proclaime those to bee hypocrits, hard hearted, too precise, or the like, whom the Maiestie, and mercifull Tribunall of God, the Word of life and truth, their owne consciences, and the mutuall acknowledgements of discerning Christians acquit and iustifie: but towards the wicked and Good-fellowes, as they call them, they doe not onely put off such passions, and peremptorineſſe; but for their sake and securitie, they euen bereaue the sword of the Spirit of its edge, sinne of its sting, the Law of its curse, that dreadfull day of terror, hell of damnation,

nation and God of his iustice: by blessing where hee curses, and promising a Crowne of life to carnall liuers. They *strengthen* (saith the Prophet) *the hands of the wicked, that hee should not returne from his wicked way, by promising him life.* For want of experimentall skill in the mysteries of sincerity (out of a fretting indignation against the faithfulnesse of their fellow Ministers, and forwardnesse of the Saints, or flattering suggestion of some lying Spirit) they many times speake peace and pleasing things to those hearts, which are so farre from being enkindled with kindly zeale, and the fire of the flame of God, that they lie drowned in seas of gall and bitternesse against grace, and godly men. For you must know, that the common conceit of these men is, that ciuill honest men are in the state of grace, and formall professours very forward, and without exception: but true Christians indeede, are Puritanes, Irregularists, exorbitants, transcendents to that ordinary pitch of formall pietie, which in their carnall comprehensions, they hold high enough for heauen. They either conceit them to be hypocrites, and so the only obiects for the exercise of their ministeriall seuerity, and the terrours of God; or else though the Lord may at last pardon perhaps their singularities, and excesses of zeale; yet in the meane time they dis-sweeten, and vexe the comforts and glory of this life with much vnnecessary strictnesse and abridgment.

Now of all others, such Prophets as these especially, are the onely men with the formall hypocrite; exactly fitted, and sutable to his humour. For howsoeuer they may sometimes declaime boysterously against grosse and visible abominations, and that is well, yet they are no searchers into, or censurers of the state of formality: and therefore doe rather secretly and silently encourage him, to sit faster vpon that sandy foundation, then helpe to draw him forward to more forwardnes, and the saluation of Christianity. Though they may be able to fit, and furnish his eare and vnderstanding with the affected excellencies of choysest inuentions; yet they want power, or will, or conscience, or resolution,

or something, to diuide betweene the soule and the spirit, the ioynts and the marrow, and therfore their visions to him are visions of peace; he blesses himselfe in his heart, and hopes to be saued as well as the preciseſt.

Hence it is, that the current of his best pleased affections runne that way, and he heartily loues the ministery of those men, because it heales the wounds of his Conscience, if any be, with sweete words; suffers him to walke on merrily, and fearelesly towards the plagues of hell, and is content he be damned without any contradiction. Neither doth hee onely entertaine into his owne thoughts, this powerlesse, speculatiue, man-pleasing preaching, with speciall acceptation and reuerence: but also openly applauds it in his protestations. and ordinary censures, with extraordinary attributions and admiration. Especially if it be gilded ouer, and set out with gallantnesse of action, pompe of words, exquisitenesse of phrase, elaborateneſſe of stile, ambition of quotations, witfull luxuriancies of Popish Postillers; with affected ostentations of pregnancy of wit, variety of reading, skill in tongues, profoundnesse of conceit, happinesse of memory, rareneſſe of inuention, and such other humane artificiall accessions. An inuisible, vn-ambitious, and conscionable vse and exercise of which helps (so farre as they may bee sanctifiedly behooofefull, and seasonably contributary to that greateſt and nobleſt businesse vnder the Sunne, the worke of the Ministery, with best exactneſſe can possibly bee had) I require and reuerence in the messengers of God: for I would haue the worke of the Lord, honoured with all sufficiencies attaineable by the wit and art of man, or grace of God; so that they be sacrificed and subordinate to his glorie; sanctified to the soule of the owner, and saluation of those that heare him: and not in a base and mercenarie manner, with a boisterous visible pompe, enthralled and made seruiceable to that, the now raigning fearefull soule-murtheriug sinne of selfe-preaching.

But sound the depth and disposition, aske the sense and resolution of the Christians heart in the present point, and though

though wee bee bound to reuerence with proportionable praisefulnesse, the graces of Gods Spirit, whether generall or speciall, wheresoere wee finde them; and hold it a part of religious ingenuity, to honour commendable parts in whomsoeuer; yet assuredly (I appeale to the experience and conscience of Gods Children) it feeles and acknowledges it selfe more soundly comforted, and truely Christianized, that I may so speake, by one Sermon woien and wrought out of a feeling soule by the strength of meditation; spiritually schooled in the experimentall passages of the wayes of God, secrets of sanctification, and methods of Satan; supported and sinewed by the true, naturall, and necessary sense of the Word of life; managed with the powerfull incomparable eloquence of Scripture; and enforced with the euidence and power of the Spirit; then with a world of generall, common-place, declamatorie discourses, workes onely of memory and reading; not compositions, as is commonly conceiued, of true and iudicious learning; spent many times vnprofitably in the generalities, and impertinencies of speculatiue Diuinity, without that Orthotomie, and particular insinuation into the hearts and consciences of men; hunting after an accursed commendation, with selfe-pleasing conceits, in the wearisome mazes of an vnsanctified wit; though they should be stuffed with the flower and quintessence of all the Arts, humanities, Philosophies; and conueyed vnto the eare with the Seraphicall tongue of the highest, and most glorious Angell in heauen. So apprehensiue, tastefull, and holdfast, is the spirituall hungrie soule of that kindly foode of immortalitie. So dearely doth it preferre one soule-searching period of a conscionable Sermon, before the glorious eare-pleasing pompe of all humane eloquence.

Some other Messengers God hath, of a more noble nature, and sanctified temper; who with faithfulnesse and conscience, with more holy and heroicall resolutions, by the power of mortifying grace, euen against the naturall current of their originall pride, seeke the glory of him that sent II.

them, and not their owne; which is the trueſt marke of a true Miniſter, as we haue receiued it from the gracious lips of the Lord Ieſus himſelfe, *Iohn* 7. 18. who heartily conſecrate and addreſſe with much zealefull deuotion, and a reſolued vtmoſt, all the powers, and poſſibilities of their ſoules, with their ſeuerall acquiſitions, and endowments, to that heauenly trade of ſauing mens ſoules, and ſetting them forward in the way of life, as to their proper and principall aime and obiect. Who not without a continuall godly iealouſie ouer their owne infirmities, and deceitfull hearts;
1 Cor. 2. 3. nay, many times, with much feare, and trembling vnder the dreadfull importancy of their miniſteriall charge, labour might and maine, to preſerue themſelues pure, ſo farre as it is poſſible, from the bloud of all men, by keeping nothing backe, but ſhewing them all the counſell of God, which is reuealed vnto them for their good; who by the grace of God, dare (if need be) tell euen two Kings vnto their faces, and all their Courtiers, with foure hundred falſe prophets; that they are all fearefully and foully tranſported, and deluded with a lying ſpirit; and that their royalties, greatneſſe and high roomes ſhall neuer be able to priuiledge, or protect them from the wrath of God, if they bee enemies to his wayes; that confuſion and vengeance will bee the certaine concluſion of all their imperious and boyſterous braueries, if they will needs diſgrace and perſecute his faithfull *Michaias*. In a word, who being ſenſible of the precious neſſe and maieſty of Gods ſacred truth, the matter of their meſſage, and of the horrible guilt of ſpirituall bloudſhed, if they ſhould be negligent, or Non-reſident; gird their ſwords vpon their thighs, ride on becauſe of the Word of truth, and quit themſelues like the men of God; and who hauing their tongues touched with a coale from the Altar, and hearts taught experimentally in the great myſterie of Grace, deliuer their embaſſies from that higheſt Maieſty, with authority and power; and not as the Scribes and formall Doctors. For you muſt conceiue, that beſides more generall miniſteriall ſufficiencies, there is a kinde of holy art, and particular heauenly

heauenly wisedome of winding a mans selfe with a practicall insinuation, into the consciences of men; of working remorse, and meditations of returne, vpon mis-led and sensuall soules, by a seasonable application of the Law; of fairely wooing, and winning by little and little disaffected passions, vnto the loue and pleasures of Gods wayes; of drawing bruised hearts and troubled spirits, with a compassionate hand and feeling heart, vnto the Well of life; of training vp babes in Christ, in the neglected and vnbeaten paths of Christianitie, with spirituall instructions, predictions, and caueats, for preuention and safety against Satans dangerous insidiations of securitie or horrour, formalitie or exorbitancies of zeale, &c. Vnto which, if the man of God doe not addresse his heart with vprightnesse, prayer, and resolution; hee shall neuer bee able to purchase that comfort vnto his owne soule, happinesse, or inexcusablenesse to his auditorie, and that measure of glory vnto his great Master in heauen; which one imployed in his most immediate and dearest seruice, being the highest aduancement that mortall creatures vpon earth can bee raised vnto, should, and is bound to desire. Admit a Physician to bee an absolute Aristotelian, Galenist, Anatomist, Herbalist, excellent in all speculatiue accomplishment of his Art; yet except hee bee furnished with a further dexteritie, and inabled to take speciall notice of a mans constitution, the peccant humour, strength of nature, growth of the disease, and other particular and personall circumstances, ordinarily obseruable in all successefull cures; and thereafter proportion and apply his prescriptions; well may he goe for a learned man, but with wise men hee shall neuer winne the reputation of a good Physician. Giue mee a Minister admirable for the profoundnesse and varietie of as much knowledge as you will; let him be as it were a greedy Incloser, an insatiable Monopolist of all kinde of learnings, both ancient and moderne, of positiue, textuall, controuerse, Case-diuinitie, with all other speculations of that holy Art; yet, except hee bee further sanctified with an experimentall insight into the great mysterie of Godlinesse, and into the particu-

particularities of that heauenly Science of sauing soules; which (me thinkes) is the addition of a more speciall superiour vigour, that actuating the generalities and contemplations of Diuinitie, giues life and soule vnto our ministeriall function; except hee desire with Conscience to diuide the Word of truth aright, and zealously endeauour to apply himselfe powerfully to the various exigents of mens spirituall states; well may hee carry away the credit of a great Scholler, and famous Preacher, with the greater part: but I doe not see how hee shall euer bee able to purchase in the hearts and consciences of discerning Christians, the honour and reuerence of a good Pastour. Amongst the rest, one reason, why in this glorious Noonetide of peace and profession, wee haue so many Preachers, and little planting of grace, is, because we haue so few truely skilfull, and well schooled in the secret passages, and practise of that high and supernaturall Arte of soule-sauing. Because the Word is not handled with that conscience, feeling, and affection; but formally, & Frier-like: for selfe-praise, and priuate ends.

ὀρθοτομεῖν. 2 Tim 2. 15.

Now the ordinary conceit which vnregenerate men generally entertaine of this second sort of Gods Messengers, is the very same which was habituated in the heart of *Ahab* against *Elias* and *Michaiah*; of those prophane Princes against *Ieremy*; of *Amaziah* against *Amos*; of *Tertullus* against *Paul*: that they are troublers of Israel, Preachers of terrour, Transgressors of policy, vnfit to prophesie at the Court, or in the Kings Chappell, pestilent Fellowes, Seditioners, Factionists, borne onely to disquiet the world, and vexe mens conscience. Where by the way, let me in a word support and fortifie the fainting resolutions of all faithful Ministers, & true hearted *Nathanaels*, against the disgracefull oppositions and plausible cruelties of the times; by assuring them of the truth of this Principle, in the Schoole of Christ, confirmed by infinite experiences: that,

1 King. 18. 17 & 22.8. Ier. 38.4. Amos 7.13. Act. 24.5.

In these dayes of ours, especially which are strangely prophane, and desperately naught, in what man soeuer, the power

wer of grace, Graces of Gods Spirit, vndaunted zeale, resolute sincerity, are more working, eminent, and markeable, ordinarily, the more and more implacable, outragious, and inflamed Opposites shall that man finde, whereſoere hee liues. But let him build vpon it, he is bound, and ought to binde the very vtmost rage of the worlds baſeſt insolencies, and indignities; nay, were there charged vpō him euen whol volumes of most stinging inuectiues (and contumelies are far greater corrasiues to generous spirits, and doe more nettle them, then any other outward crosses or wrongs) deuised by the exquisiteſt malice, and pend with the bitterest gall of his most enraged Aduersary; yet I say, he is bound to bind them all as a Crowne vnto his head, and ioyfully to set, and seale them with prayer and patience vpon his heart; as so many glorious testimonies, and infallible assurances, not only of the nobleneſſe of his courage in Gods cause, and eminency of zeale against the corruptions of the time, heere vpon earth: but also of a richer reward in heauen, and brighter crowne of immortality.

But to the point, to which I haue thought this preface a seasonable preparatiue: though carnall conceits doe commonly out of a naturall disconceitfulneſſe, with much gall-full antipathy, distaste the sincerity and powerfulnes of conscionable Ministers; yet the formall hypocrite figured vnto vs by the stonie ground, which I place in the higheſt ranke of vnregenerate men, for perfections attaineable in that state, may sometimes in some sort, euen reuerence the *Ieremies*, *Michaiahs*, and *Iohn Baptists* of the time; I meane those men of God, which deliuer his message with conscience and courage, with power and demonstration of the Spirit; who lifting vp their voice like a trumpet, dare, and doe tell the people their transgressions, and the house of *Iacob* their sinnes. In short, who are not men-pleasers in their Ministery; but the seruants of Christ; which in the sense of the Apostle, stand opposite and distant with a strong, euerlasting, and incompatible contradiction. Gal. 1. 10.

For the clearing then, and resoluing the point, conciue the different

different grounds, and motiues of this formall respect to godly Ministers, which springs out of the stonie ground, and may be found in an vnregenerate man; and that hearty reuerence towards them, which is dearly and deeply rooted in the good and honest heart.

1 The formall Hypocrite may reuerence euen Gods faithfullest Messengers thus, and for such causes as these:

If hee bee but naturally of more noble and worthy inclinations, towards the matchlesse faireness of the worthiest truth; and suffer reason to carry his affections, without preiudice or partiality, vpon the truest worth; hee shall find, euen out of a morall congruity, and grounds of common sense, that the most respectfull deuotions, and addictions of his heart, are due by right, and by a proportionable obseruation of different excellencies, to an Ambassadour of God; especially sanctified with holy abilities thereunto; as to the onely Angell vpon earth, and noblest creature vnder the Sunne; and to those secrets of heauen, reuealed by the power of his ministery; which are so transcendent to the depths of nature, and all created inuentions, that they rauish euen
1 Pet. 1. 12. Angelicall vnderstandings with extraordinary admiration and longing. And truth is amiable to ingenuous apprehensions, and (at the first approach and impression) possesse them with a secret louely rauishment; but if it bee mingled with visible markes of maiesty, and diuinenesse, as Gods truth is, no maruell though by its ordinary attractiueness and natiue excellencie, it draw on an addition of some kinde of reuerence from more generous mindes, though vnregenerate, and better spirited men, though not yet spirituall. So that the man, which doth soundly vnfold the sacred mysteries of that supernaturall truth, may euen in that regard grow sometimes into a reuerent estimation with vnsanctified men; who though as yet they want all true and reall interest in those blessed tidings of eternity and peace, which he brings from heauen; yet they regard and reuerence him for the maiestie of that message, which he deliuers with integritie and power.

As

As more cholericke and cruell dispositions, doe many times in a very base and barbarous manner discharge the vtmost of their gall; and doe euery way their very worst against all sincere Professours of grace, especially the powerfull Planters thereof: so others there are better borne, of more manly breeding, and worthinesse of nature; who doe out of a naturall compassionatenesse, and pang of common humanitie, commiserate the miseries and oppressions of innocency, whersoeuer they see it groaning vnder the insolencies of crueltie and malice. And therefore sith the conscionable Minister is an ordinary & eminent Obiect, whereon prophaneneſſe, and policy; hatred to be reformed and conformall Poperie; hell and the world, doe execute the extremitie of their rage and poyson; these more impartiall and milder-tempered men, though they doe not fauour his forwardnesse, or concurre with him in a right conceit of saluation; yet they cannot chuse, but looke vpon him (so vnworthily vext) with pitying eyes, and morally-melting inclinations of heart. Nay, when they further consider in their better mindes, that he is so despitefully loaden with varietie of wrongs and indignities; and trampled vpon, as it were, euen vnto dust, by the feet of pride and vnmanly insultations, for no other cause in the world, but because hee labours with sincerity and zeale, to pull the precious soules of men out of the Deuils mouth, and the damnation of hell: and when they see that he stands on his Masters side, and for the glory of his cause and truth, with such patience, constancie, and vndauntednesse of spirit; euen against his owne particular welfare, the countenance of the world, current of the times, and face of man; they are forced to reuerence those high and heroicall resolutions of his, as certaine venerable impressions of Diuinitie, and infusions of heauen; though they cannot away with the holy strictnesse of his waies, or heartily loue the singularity of his sanctification. 2

If hee bee of a more politique and reserued deportment greedie of popularitie and applause, ambitious after a promiscuous reputation, from all sorts of men; hee may from a generall 3

generall forme of addressing and accomodating himselfe with a pleasing conuenient carriage to all humours, degrees and professions, proportion and single out (amongst the rest) an artificiall formall respectiueneſſe, to those faithfull Messengers of God, which hee knowes and acknowledges in his owne conscience, to be truely due by the rules of Diuinity, and royall challenge of heauen; but performes onely outwardly, in policy, for by-respects, or priuate ends; out of the vastnesse (perhaps) and vniuersality of his popular ambition, to winde himselfe with a more plausible insinuation into the affections, and to win the good willes, and word of that kind of people also, which in the worlds language are nicknamed Puritans; but in Gods stile are honoured with the
Psa 16.3. Elogie of the onely excellent vpon earth. This happens sometimes, especially, if he liue in a veine of good Christians, and where goodnesse, and godly men (if any place bee so blest) be predominant, and beare the greatest sway. There, because otherwise hee cannot hold correspondence with the good opinions of the best, hee ioynes and concurres with them (for his credit sake) in outward estimation, and countenancing of the Ministery. Yea and besides, as I conceiue, there may bee (which may bee a further meanes to draw on this reuerence) euen a true-hearted secret desire,
1 Sam. 15. 30. sometimes in vnsanctified hearts, to purchase a good conceit from a gracious man, although they will by no meanes sympathize with him, in sinceritie, either by iudgement, or practice; yet if it might be enioyed, with the sensuall enioyment of their darling pleasure, and were they any wayes capable of coincidency; they would with all their hearts, and speciall deareneſſe, (though perhaps their height of stomacke would disdaine, and not descend to the acknowledgement,) embrace his warrant, and allowance for their spirituall state: and could they possibly procure it, they would esteeme his voyce, for election into the society of Saints, the rarest Iewell in the crowne of all their ciuill credit, and commendations. So it is, that sometimes vnregenerate men stumble vpon the right way to true reputation.

For

For indeede there was neuer man vpon earth had a good name in the right sense and interpretation; but it was honored with the approbation and testimony of good men. I would not care a pins end, concerning a true and right estimate of my state towards God, what all vnregenerate men in the world (though ennobled with an incomparable concurrence of wisdome, knowledge, policy, greatnesse, or what other remarkable excellencies soeuer) say, or conceiue in the point: for I know they are starke blinde, and cannot see; they are in more then *Ægyptian* darkenesse, and cannot possibly comprehend the inuisible brightnesse and spirituall glory of sanctified men, and thrice-blessed state of Christianity. But now in this case, I must tell you, I would infinitely prefer the aduised good opinion and dis-affectionate assent of the poorest indicious Christian, before the shining fauours, and all those adored influences of Princely grace, which can possibly flow from the glorious circle of the brightest Imperiall Crowne vpon earth.

Fourthly, this impression of reuerence towards the best Ministers, that may in some sort for a season, at the least, possesse the heart of the formall Hypocrite, may also spring from that naturall soueraignty, and powerfull command, which the Word of God, prest with power and conscience, doth exercise ouer mens consciences. From the dazling astonishment of that inuisible piercing light of diuine truth, which doth sometimes vpon the sudden, rush violently like a flash of lightening, from the mouth of the Minister, into the very inmost closets of his heart; and there discouer (not without some horrour) his most secret lusts, and darke hypocrisies. From that sacred character of heauenlinesse, and awfull terrour, which Gods dreadfull hand doth many times stampe (as it were visibly) vpon those men, whom himselfe designes with speciall addresse, and sanctifies with Ministeriall Grace, to reueale and represent the mysteries of heauen, and his owne great Maiesty in that eminent and glorious manner. From a conscious comparing of his owne secret guiltinesse, and duller passages of vn-zealousnesse and formality, 4

formality, with the searching vnresistableness of their Ministerie, and zealefull sincerity of their life. From a conceit, that a faithfull man of God, by his Ministeriall mediation, doth stand in the gappe against the irruptions of threatned iudgements, and deserued vengeance; and by the piercing key of his feruent prayer, vnlockes the richest treasuries of heauen, for the effusion of all maner blessings, comforts, and protections vpon the place where hee liues. Or at the best, from a superficiall sense, and generall apprehension of those many excellent refreshments, and glorious graces, which by their Ministery are shed into, and shine full sweetely vpon the sad distresses of truly-troubled soules; and are comfortably conueyed (through Christs bloody wounds) into the gasping agonies of bleeding hearts. Though that precious blood neuer melted his marble heart into teares of true repentance, nor Gods infinite mercy won his hearty affection to the wayes of grace; yet hee hath a kinde of glimmering hope (but from false and flattering grounds) that a Passion of such vnualuable price, and blessed store-house of vnlimited tender-heartednesse, should neuer possibly be stinted, or restrained, before hee haue his part in the purchase, and a share in those rich compassions. Especially sith incongruity of iustice, and probability of Gods proceedings, there is such a large haruest for hell, before he be laid hold on. For his present perfections giue him precedencie before notorious sinners, grosse hypocrites, meerly ciuill honest men, back-sliders from profession of grace, and a world of wicked men, worse then himselfe.

But whence soeuer it springs, or what grounds soeuer it hath, this reuerence to Gods faithfull Messengers, in the formall hypocrite, is ordinarily turned into heart-rising against them, in these three cases:

First, when by direction of the very first rule in the sacred mysterie of sauing soules, and following that onely method for plantation of grace, chosen, & chalked out vnto vs by the precedency and practice of the Prophets, Apostles, Christ himselfe, and all those happy Ones, that euer set their hearts

with

with courage and sinceritie, to the salvation of men; and behaued themselues with dexteritie and conscience, in the Lords harueſt; I say, when thus, by the guidance of an holy wisedome, they first begin to lay about them, with the hammer of the Law, amongst a number of stonie hearts; and to lay it on with a witnesse, with full weight and iteration of strokes, from the best strength of a spirituall arme, vpon the hairie scalpe of euery one which hates to bee reformed: when he sees and feeles that they weild that two-edged sword, with resolution and power, and send it home with a feareleſſe and faithfull hand, euen into the very center of a feared conscience, and to the heart of prophaneneſſe and rebellion: when hee findes by experience, that men can haue no ease or rest vnder their Ministerie; but they are still grating with peircing and terrour vpon their guilty consciences, stinging their carnall hearts with sense of those flaming horrours which hang ouer their heads, and so restlesly tormenting them before their time; I say, then and in this case, he begins to coole the heate, and rebate the edge of his estimation. A distastfull preiudice against such boisterous proceeding, as hee conceits and calles it, begins to iustle out of his affections that former reuerence, and hereupon you shall heare him sometimes out of a pang of formalitie, and selfe-guiltineſſe, breake out against them to this sense especially when himselfe hath beene lately stung and galled vpon the sore: though I take such and such to bee well meaning and honest minded men, and can be content to heare them now and then; yet me thinkes they marr all with too much iudgement, and pressing the law with that peremptorineſſe and rigour. I doe not like that they should assume and exercise such seueritie and imperiousneſſe ouer mens consciences. These particular applications, and secret singling out of mens sinnes, taste too much of malice and priuate reuenge. I will stand vnto it, this doctrine of differencing mens spirituall states; of perfections attaineable in the state of vnregeneration; and how farre a reprobate may goe, and yet bee damned, is able to driue men to despaire. They so beare

themselues, in their Sermons, and straiten the way to heauen; as though none should bee saued, but the Brethren, and those Christians (as now by an excellency, they call one another) that reach iust the same straine of purity and precisenes which they in their fancifull abstractions erect aboue the ordinary. Well, well, let them looke vnto it, by such affrighting points as these, and dis-heartning the people with fearfull sentences, they may make such wounds in weake consciences, that all the Balm in Gilead, perhaps the precious bloud of Christ will neuer after reuiue, or binde vp and close with comfort, &c.

I would not for a world of gold, giue any shadow of iustification, or least allowance, to the vnseasonable terrifying of any trembling conscience: God forbid. It were prodigious cruelty to powre the wine of wrath and horrour into the mournfull groanings of a bruised spirit. It were a cursed cure & that hand was hewed out of the hardest rocke, which can endure to apply a biting corrasiue to a bleeding soule. As I dare not vpō penalty of answerablenes for the blood of their soules, cry, peace, peace, to vnholy men, were they gods vpon earth; or promise pardon and pleasure in another world, to any that nesles and nuzzles himselfe sensually and securely in an earthly Paradise, were he an Angel of heauen: so I infinitly desire to conney the warmest blood that euer heated the hart of Christ; the sweetest Balme that euer dropt from the pen of the blessed Spirit, vpon the sacred leaues of the Booke of life; the dearest mercies, that euer rould together the relenting bowels of Gods tendereste compassions, into euery broken and wounded heart. For as promises of saluation to a worldling, are like honour to a foole: so terrors of the Law, to a truly humbled penitent, are as snow in summer, and raine in harueste, both, both vnseemely and vnseasonable.

And I hope all the wise Ambassadours of God, make conscience of a seasonable reuealing vnto the sonnes of men, that highest and transcendent excellencie of their Master his mercie. Many glorious expressions and representations whereof, purposely stamped by his owne hand, doe shine most

most orientlie and visibly, to euery vnderstanding eye, both in this and the other world, infinitly beyond all created comprehensions: in all the passages of his Booke; in those ioyfull Pa'aces of Heauen; in the many capitall characters of his goodnesse and bountie, which wee may runne and reade in euery leafe, and page, and line of this great Volume of Nature, round about vs; in the hourely compassions to his creatures; in those Angelicall guards about his chosen; but principally, and farre aboue all conceit either of man or Angell, in the passion of his Sonne. And these three occasions especially exact from them a discouerie of this bottomlesse depth.

1. When they open vnto their people his diuine Attributes, and vnfold with sobrietie the incomprehensiblenesse of his Being; Mercie then is to march the first, so farre and in that sense, as infinitie admits precedencie, and to take vp her seate in the highest Throne; as the fairest flower in his garland of Maiestie, the brightest ray that issues out of that vnapproachable light, the loueliest Iemme that crownes all his boundlesse, immeasurable, imperial glory. Exod 34. 6, 7.

2. Secondly, in their ordinary discoueries of the damnablenesse of mens states, and those endlesse woes which are treasured vp for them against the day of wrath, they must wisely mingle some lightnings of the Gospell with the thundrings of the Law; some vses of comfort, with those of confusion; markes of sincere Professors, with their distinctiue characters of the many sorts of vnregenerate men; cordials of compassion, with corrasiues of terrour. When they are driuing desperate sinners, by their denunciations of iudgement, towards the brinke of despaire; they must shead into their sinking soules some glimpses of mercy, vpon condition of amendment, and hopes of pardon, in case of penitencie. Hopelesse hearts doe curiously afflict themselues with much affected horrour, and imaginarie hells: which if Satan once see, he plies the aduantage with all the craftinesses and cruelties of hell: He presently by his accursed Alchymie, will turne the least sinfull vanitie into a crying vil- Esa. 1. 18. & 55. 7. 8. 9.

lanie; aberrations of youth, into scarlet abominations; euery transgression against light of conscience, into sinne against the Holy Ghost. In such a point of spirituall extremitie, hee doth strongly suggest, and is eager to perswade a man, that though the armes of Christ, and gates of grace stand wide open for entrance and embracement, vntill the Sunne of the naturall life be set; yet in this case, the case is altered: for the period of his gracious day, and time or time of visitation is expired, and already past: that though the blood of the vnspotted Lambe, vpon repentance, saued euen the soules of those that spilt it; yet it belongs not to him: though the promises of life, in the word of truth, be made vnto vs, without limitation of time, or exception of sinnes; yet hee hath no part in them, his name was neuer writ in the Booke of life, he is out of the decree of election, he stands reprobate vnto the couenant of grace, &c. Ministers then, so much as in them lies, must meete with this malice of Satan, and labour by all meanes to preserue and maintaine the life of hope, and possibilitie of pardon, in heauie hearts, amid their greatest horror. If there bee no hope of being receiued to grace, there will bee no desire to returne into the state of grace. They must bee taught and forewarned, that there are two wayes, out of the dreadfull visitations of conscience, and the perplexed straits of a vexed minde: they may either follow *Judas* the cursedst man that euer breathed, from horror to the halter; and so poast after him out of the hell of a despairing conscience, to the hell of fire and brimstone, burning for euer before the throne of God; which God forbid: or else they may tract Christ Iesus, blessed for euer, by his bloody drops vnto the Crosse, which is the right path, and as God would haue it. If they take the first, a thousand times better neuer to haue beene: for they dishonour the Maiestie of Heauen in the highest degree imaginable, by disroabing God of the brightest beame of his glorie, his mercie; and they wilfully and senselesly damne their soules and bodies in the lowest dungeon of the bottomlesse pit, in the very same roome with that incarnate deuill the betrayer of Christ.

But

But if they take the ſecond, they are bleſt that euer they were borne. Neuer did tender-hearted mother ſo ſweetely lull her deareſt infant in her boſome and armes of loue after a fall; as the Sonne of God doth in ſuch a caſe bend his bruſed body, euen to the expreſſion of bloody drops, with loueliеſt imbracements and compaſſions, to heale and bind vp ſuch broken hearts. Nay, in his eſteeme (this is onely a pearle for true Penitents, let no ſwine trample vpon it, or ſtranger take it vp) his precious blood is made (as it were) more precious and orient, by couering crimſon ſinnes, if a ground be firſt ſoundly laid with teares of true repentance. And God himſelfe is thereby ſingularly glorified, who then longs the moſt to ſhew mercy, when it is neereſt to be vtterly deſpaired of. Oh! hee holds himſelfe mightily honoured, when a poore ſoule miſerably mangled, and hewed and hackt vpon, by Satans malice and wounds of ſinne, comes bleeding and weeping to the throne of grace, for pardon and comfort. He cannot poſſibly bee better pleaſed; hee thinkes nothing too deare for ſuch an one; were it a draught of the hearts-blood of his owne Sonne; be it the delicious *Manna* of his deareſt mercies, or the moſt rauiſhing comforts of that bleſſed Spirit. Oh! ſaith he, out of a pang of that loue, which brought Chriſt Ieſus from his boſome, into the bowels of the earth; Oh! ſaith he, *O thou afflicted and toſſed with tempeſt, that haſt no comfort; behold, I will lay thy ſtones with the Carbuncle, and lay thy foundation with Saphirs, and I will make thy windowes of Emeralds, and thy gates ſhining ſtones, and all thy borders of pleaſant ſtones.* That is, I will turne thy depths of ſorrow, into ſeas of comfort; thy bitter teares, into ſpirituall triumphs; thy former horrors into heauens of ioy. I will fill thy heart with thoſe vnmixed pleaſures, which no man ſhall take from thee: thy conſcience with peace that paſſeth all vnderſtanding; thy Crowne of life with ſhining glory, which thy vtmoſt conceit cannot poſſibly comprehend. At ſuch a time he puts on (as it were) his Imperiall roabes, his roabes of ſtate; and riſeth vp with great maieſtie into his higheſt and moſt glorious Throne, to grace and honour, that

Eſa 54.11. 12.

I may so speake, that happie match and marriage of an humbled soule vnto his only Son. He feasts those purer spirits, the blessed Angels, with extraordinary ioy, triumphant *Hallelujahs*, and new songs of congratulation, at the solemnization of those sacred *Nuptials*. So naturall and pleasing to the incomparable sweetenesse of his mercifull disposition, is shewing of compassion and pardoning of sinnes.

3. Thirdly, the most naturall and proper obiect of Gods pietie and commiseration, is a broken and contrite spirit. True penitents onely, are persons rightly qualified for the pardons of heauen. And therefore the choisest and chiefest season of all, for the Ministers of God to raine downe refreshing flowers of mercy from the Throne of Grace, is, when mens hearts are (as it were) chapt, and drie with true-hearted sorrow, and shedding teares for sinne; sorely scorcht and wasted with sense of that deuouring wrath, which is a consuming fire; and eagerly gaspe for grace, as the parcht and thirsty land for drops of raine. *Oh how faire a thing is mercy in the time of anguish and trouble! It is like a cloud of raine that commeth in the time of a drought.* Let the power of the Law first breake and bruise, which is a necessary preparatiue for the plantation of grace; and then powre in (and spare not) the most precious oyle of the sweetest Euangelicall comfort. But many, very many marre all, with missing this methode: either for want of sanctification in themselues, or skill to manage their Masters businesse; either by reason of their seruing the time, or society with good fellowes, as they call them, or the like: they audaciously blesse with cowardly silence, or accursed flatteries, where God himselfe doth curse: and all their life long, purposely spill many a golden viall of the well of life, and largest doles of gracious promises, vpon stonie hearts and formall Pharises. Our deare Redeemer, that great Minister of the Gospell, and Mediatour for mercy, teacheth another lesson, and told vs when he was vpon earth, that the Lord had anointed him: whereunto? to preach good tidings: but to whom? vnto the poore, to binde vp the broken-hearted, to preach deliuerance

Esa. 61. 1. Luk. 4. 18.

uerance to the Captiues, to comfort all that mourne, to set at liberty them that are bruised; to put a fairer flame into the smoaking flaxe, and more strength into the bruised reed; to take off with his owne holy hand, the burthen from the backe of all those that groane vnder the waight of their sins, and to coole their fainting soules with his sauing and sacred blood. Bruised spirits and mournfull soules only, are capable of the comforts of grace and diuine compassions. The wise Ambassadours of God then, may be bold in this point; they Esa. 66. 2. haue their warrant vnder the Broad Seale of the King of Heauen, and commission from the Office of his Sonne: if they finde that the Ministery of the Word hath wrought true remorse; and that the hammer of the Law hath strucken thorow the rebellious loynes of prophane obstinacy, and the iron sinewes of sensual pride; if they meet with hearts toucht to the quicke, and consciences ransackt to the bottom: there, there, let them plie it with mercies, and sweetely lull such weary soules in the softest armes of tenderesse, rest, peace, and all heauenly delicacies. A concurrence of their best eloquence, feruentest prayer, spirituall experience, and compassionate feeling, is too little to comfort in such a case. Let them let such mourners in Sion know, that if they waite but a little with patience, longings, and those vnutterable groanes, in the Word of life and truth; they shall haue ease, and drinke their fils out of the riuer of the pleasures of God. Yet a very little while, and he that shall come, he will come and will not tarrie; and when hee comes, he will bring with him a pardon writ by Gods owne hand, with the blood of Christ, and seale it vnto their soules by his speciall sanctifying power, with such a strong and euerlasting impression, that neither man nor deuill, the strength of hell, or length of eternity, shall euer be able to vnloose.

These things are so: Gods Messengers are Ministers of mercy, in such points as I haue pointed at: but yet for all this, the formall Hypocrite must not carry it away so. For the truth is, formall Professours censure with such seueritie, and fretting: and with much disdaine and indignation cry

out against pressing the Law, and preaching of iudgements; particular piercing application, and torturing mens consciences with amazements and feare; because (if a conscionable course of preaching goe for currant) they are cast and condemned; and if the way to heauen bee so narrow, (as indeede it is, if Christ Iesus bee of any credit with them) they must neuer come there, except in the meane time they come on to the forwardnesse of the Saints, and that true-hearted holinesse, without which no man shall euer see the face of God. Hence it is, that besides their own secret distaste, and reluctation, they labour with much prophane and boysterous opposition to bring the faithfullest Pastours of Gods people into disgrace and dis-account; as though they were fellowes of furious spirits; sonnes onely of thunder and lightning; Doctors of despaire, and vnmercifull dispensers of damnation. Nay, ordinarily these men exclaime with more discontent and clamour, against preaching of iudgements for sinne, then notorious sinners: for these many times (out of a sense of their guiltinesse, and with an ingenuous acknowledgement) confesse them to bee iust: but put them off with a flattering presumptuous conceit that God is mercifull; or reseruation to repent hereafter, or with a purpose for the present to become new-men, though such holy motions are soone after drowned in the prophane reuellings of good-fellowship: but the other out of a proud errour, of mistaking their spirituall states, and Pharisaicall confidence, iustifie themselues; and would gladly perswade their hearts, that inward astonishments and apprehensions of terrour in such cases, arise rather from the distempered terrifying zeale of the Preacher, and vnseasonable pressing of iudgement, then from the sting of their guilty consciences, and inuisible finger of an angry and displeased God.

To deale plainely, this is the very true cause of their impotent out-cries and complaints, that these precisер Preachers come still with nothing but damnation and vengeance: out of their sowre and imperious austerity, cast nothing but wild-fire, brimstone, and gunpowder, into the consciences of men,

men, and take the ready way to driue them to despaire: Whereas God knowes, if they were fitted for mercy; would they submit the naturall pride of their guilefull hearts, with humility and vnreseruednes to the soueraignty of the Word, and simplicitie of the Saints; they would with all their hearts powre whole Oceans of softest oyle into their wounded soules, and fill their bruised spirits with a ioyfull confluence of all the precious sufferings of Christ, promises of life, comforts of grace, mercies of God, and ioyes of heauen. What comfort in the world can any Minister haue in vexing mens consciences, and standing at staues end with the whole world? but that they dare not (for the life of their soule) be false to their great Lord and Soueraigne; and doe heartily thirst to draw their brethren out of hell, and to saue their immortall soules out of those euerlasting flames. To conclude the point, they cast vnto themselues in the mould of their worldly wisedome, a religious mediocritie; and pitch with resolution and securitie vpon a measure of profession and degree of zeale, compatible with their maine carnall contentment; and that must bee a competent sufficiency of holinesse for heauen, and serue their turne for saluation. Which glorious formalitie, if Gods Messenger out of a zealous impatiencie against luke-warmenes, transgresse and censure, and square not with an exact proportion all his resolutions and applications from the Word thereunto; he speakes in their sense, either not to the purpose, out of priuate humour, or too imperiously.

These distempered boysterous exclamations, or at least, secret impatiencie and fretfulnesse against conscionable pressing the Law, and iust denouncement of iudgements for sin, is a common marke to the formall Hypocrite, with all sorts of vnregenerate men; and constant propertie of all the sons of *Adam*, while they yet lie softly reposed vpon their beds of pleasure and hate to bee reformed, for such causes as these:

1. They thinke themselues all the while arraigned at the barre of God. Their gauled consciences cry guiltie. The

The sound of feare and cries of vengeance are in their eares, & their hearts stroken thorow (with slauish horror) tremble as the leaues of the forrest that are shaken with the wind: except they haue paued them with obstinacie and Atheisme, and made them like the high wayes, and Satans ordinary roade.

2. They haue no shelter vnder the shadow of the most High no succour vnder the wings of Christ, from the plagues of God, and curses of the Law. They cannot yet pleade any priuiledge or protection by the blood of the Lambe, from the poison, sting and endlesse vengeance of those woefull iudgements and cutting confusions, which are iustly prest vpon their guilty consciences, for their vnmortified lusts.

3. If the whole counsell and iust wrath of God bee faithfully and impartially ript vp and reuealed against them in this kinde; the Angelicall deluſions of Satan, and the damnableneſſe of their preſent condition will bee clearely diſcouered vnto their conſciences. For a ſeaſonable, and ſincere diuiſion of the Word of Life and Truth, doth piercingly, and powerfully diuide betweene the Soule and the Spirit, the ioynts and the marrow, and neuer either iuſtifies any vnregenerate man, or condemnes the iuſt. And therefore hee that reſts either in the ſtate of notoriouſneſſe, or meere ciuill honeſty without any addition of ſupernaturall and ſauing grace; or groſſe hypocriſie, or Apoſtacie, or luke-warme profeſſion, or any other degree of vnregeneration, ſhall be ſure (if hee liue vnder a conſtant and conſcionable meanes) now and then to receiue a ſhrewd knocke vpon his guiltie conſcience by the hammer of the Law, from the hand of a faithfull Teacher; which cannot chuſe but goe full heauie vnto his heart, except it be ſealed vp by the ſpirit of ſlumber with obduration, and ſenſeleſneſſe againſt the day of vengeance; and muſt needs marre his mirth, and all pleaſures of earth, with a moſt bitter dreadfull mixture of ſlauiſh feare, and apprehenſions of Hell.

4. Preaching, and preſſing the Law, is principally either for deiection of the heart with remorſe for ſinne, or direction

ction of the life by rules of grace: they can endure and digest neither.

5. Their consciences ordinarily are euer fresh bleeding, and still gauled with too violent stretching and inlargement, and with the hard sitting of their bosome-sinne at the least: and therefore they easily grow reluctant and ragefull, when they are grated vpon by the searching power of an holy, and soule-sauing seueritie; and vexed to the quicke with the particular discouery of their hypocrisie, and digging into their sinfull sores. Hence it is, that many times proud and prophane men fasten vpon the best Ministers, euen for their faithfulnesse in Ministeriall duties, the veriest dunghill indignities (pardon the phrase, it expresseth not halfe their vilenesse) and foulest inhumanities, that the most contemptible basenesse, and extremest malice can possibly deuise, or an ingenuous Pagan thinke vpon, without a great deale of indignation. Thou speakest falsely, say all the proud men vnto blessed *Ieremie*, when hee had ended his thundring and threatning Sermon against them: Ierem. 43. 2. *Then spake Azariah the sonne of Hoshaiah, and Iohanan the sonne of Karean, and all the proud men, saying to Ieremiah. Thou liest.* Execrable blasphemie, prodigious villanie: Dust and ashes, nay, incarnate Deuils, to giue the lye, by consequent at the least, (I speake it not without horrour) to God Almightie! And aboue others, great men (without grace) finde preaching the Law most painfully to their prophane hearts: because they haue the greatest power and pleasures, and indeed their portion in this world. Hence it was, that when *Iehudi* Iere. 36. 23. had read three or foure leaues of those cutting Sermons of comminations, and curses against *Iuda* and *Israel* the King stampt, and raged, and cut the roule with the pen-knife, and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire that was on the hearth. And that *Amaziah* discharged *Amos* of the Court, and silenced him from speaking any more in the Kings Chappell, Amos 7. 13. And that, that vnhappie *Felix*, when *Paul* opposed, and applied to his couetous, carnall, and careless humour,

mour a terrifying diſcourſe of righteouſneſſe, temperance, and iudgement to come, cut him off in the current of his ſpeech, and diſmiſt him vnto a more conuenient time, and better leaſure, Act. 24. 26. So loth are prophane great Ones to bee troubled in conſcience, and tormented before their time.

2. A ſecond caſe, wherein this reuerence, which may ſometimes bee found in the formall hypocrite to Gods faithfull Meſſengers, changeth into heart-riſing againſt them, is; when by the ſearching power of the Word, they haue ſingled out his boſome-ſinne, and haue it in purſuite and chaſe, with all thoſe fierce and fearefull armies of deuouring plagues, and certaine vengeance which dog it at the heeles. Hee can digeſt well enough, with good attention and patience, the debatement of a Controuerſie, or Common-place; approue and applaude generall diſcourſes, and vnſearching Sermons; eſpecially if they taſte ſomething extraordinarily of fulneſſe of reading, or fineſſe of conceit; be made vp with ſome affected mixture of choiſeſt humane learning, and commend to the eares of the Auditorie, the exceſſe and excellencie of ſome rarer naturall parts. His heart may ſometimes euen daunce and leape within him for ioy, not without ſome outward viſible repreſentations, when he ſhall heare the infiniteneſſe of Gods mercie; vnualuableneſſe of Chriſts bloudſhed; precious neſſe of the promiſes of life; vnconceiueableneſſe of thoſe pleaſures aboue, and ſuch other points of exultation and comfort, with a paſſionate and powerfull eloquence expreſſed ſomething to the life, and feelingly amplified. Although ſuch inward tranſitorie lightnings in him, ſpring not from the ſpeciall apprehenſion of any true reall intereſt in thoſe ioyfull tidings; but from the naturall mouingneſſe of the matter, or the vaniſhing flaſhes of a temporarie faith, or the like. Nay, yet further, hee may tolerate with reaſonable contentment and eaſe, the zealous exagitation of other hatefull villanies; the diſcouerie and damnation of any other corruption: ſo that onely his darling pleaſure be let alone; his maſter-ſin not meddled with.

Let

Let vs suppose the sinne of his bosome, to bee the brutish pleasures of vncleannesse; and that to him it is an earthly Paradise, to feede his ragefull lust with greedinesse and delight, at least vpon speculatiue wantonnesse and adulteries of the heart: Now in this case, if the Ministers of God onely forbeare to beate vpon this point; if they take heede that they touch not this sore; they may be bold at their pleasure, in other denunciations of terrour, and take liberty (with his good leaue) to pursue other sinnes, with as great zeale and detestation as they will. They may tell the mercilesse Vsurer that he is infamously guilty of that sinne, of which a conuerted Iew, an honest Heathen, or tolerable Turke, would be ashamed and remorsefull; stigmatized by ioynt-consent of charitable hearts, and strongest current of best Diuinitie, with a brand of extraordinary hatefulnesse, hard-heartednesse and cruelty: which at this day doth shrewdly shake the strong sinewes of this great Kingdome; like a fretting canker, with a plausible inuisible-consumption, doth daily waste the states, sucke the blood, and eate the liues of many poore distressed Ones in this land; fils townes and Cities with vnprofitable persons, and the Country with miseries and inhumanities. Nay, and let carnall reason, couetous humours, supercilious, obstinate imperiousnesse fret and contradict, rage, and reclaime as long as they will: to set aside prouocation of Gods plagues, and consideration of piety; euen in the sense of nature, and morall conscience, it casts an aspersion of inexpiable shame and dishonour vpon the ancient glory of this incomparable Citie. It is very strange, that such rauenous Harpies and Vsurious Vultures (for so euen Paganisme stiled them by the light of reason) should audaciously roust especially on high, in the Eagles nest, this Imperiall Groue and seate of Maiestie! They may tell the Drunkard, that he is a voluntarie Deuill, the common shame of nature, the great reproch and prodigious disgrace of mankinde; that by turning himselfe into a barrell or a beast, doth (with intolerable indignity) swinishly ouerturne, and disanimate that noblest thing, next vnto an Angelicall nature

ture, the vnderstanding power of the soule, which the hand of God by a royall selfe-resemblance hath most vndeseruedly stamped vpon him. And for which (without timely repentance) he will turne hereafter into the vilest and most tormented creature, next vnto the Diuell & the damned spirits. Let him goe on a while in his swaggering humour, and out of an accursed gallantnesse of a scornefull spirit, crowne himselfe with Rose-buds, in this spring of his strength to powre-in strong drink; let him drowne his ouerheated rage, his melancholike fits, dumps of sadnesse, indeede sometimes the stinging bitings of that gnawing worme, which is breeding in his conscience (except Satans hote iron hath seared it vp;) let him, I say, drowne these distempered and peccant humours of good-fellowship, in Ale-houses, Tauerns, the Pest-houses of Players, and in other such furious Conuenticles of boysterousnesse and vanitie: yet let him know, that if hee goe on, his day is comming; he shall bee shortly drunke with a witnesse; hee shall be drunke, but not with wine; he shall stagger, but not by strong drinke; he shall be drunke euen with the wrath and vengeance of God; and spue and fall, and neuer rise againe. A number of fearefull woes stand registred against him by the ministery of the Prophets; let him teare those leaues out of Gods booke, and truth from the sacred pen of that neuer-erring Spirit; or else assuredly they shall all light vpon all impenitent drunkards, to the vtmost extremitie and least sparke of those euerlasting flames; as sure as God is in heauen, curses in His Booke, drunkards vpon earth, and plagues in hell. They may tell the depopulating Incloser, that he is farre worse then a robbing murtherer on Shooters hill: for besides the villanous destruction of Gods people, and the Kings subiects; the intolerable weakning of the strength, and glory of this Kingdome, in a very hie and horrible degree, (for the wisest King that euer liued hath told vs, that *the honour of a King is in the multitude of people*, and that *the King consisteth by the field that is tilled*) so that depopulation, and decay of tillage, the cursed broode of bloody Inclosure, are very cut-throtes

Esa. 5. 11. 22 & 28. 1. &c.

Pro 14. 28. Eccles. 5. 8.

of

of Maiestie, and confusion of states imperiall; and I dare say, setting aside the prouocation of diuine vengeance, they hold a strong counter-motion and oppositions to founder policies of state, and wiser depths of Monarchy; I say, besides these publike mischiefes, this man-eating *Canniball* doth as farre surpasse the blood-sucker by the high way, in infliction of tortures, as a Spanish Inquisitour an ordinary hangman: the one dispatches a man in a moment, and puts him out of his paine vpon the sudden; the other addes leisure and lingring to a dying life, and liuing death, that men may feele they die. Certainely it were farre more mercifull and tolerable, that such oppressing Giants should knock those poore people in the heads in their houses, before they turne them out of their ancient home; then so cruelly expose them to be wasted by little and little, and by degrees to bee deuoured of misery and want: Which is a kinde of death, as farre more mercilesse and tormenting then the former; as hanging in chaines aliue, then beheading. They may tell the Swearer, that he already speakes the language of Hell, and therefore his naturall place is that infernall pit. That the oath is no sooner out of his mouth, but hee is like a thiefe condemned to the gallowes, and wearing his halter ready to be hanged; so speakes an holy Father, nay, in a thousand times more cursed case, for *ipso facto*, sentence of endlesse death is past vpon him, by that highest Iudge, which will hold no man guiltlesse that takes his name in vaine. With what face will our desperate swaggerers bee able to looke Christ Iesus in the face at that great and fearefull day; or for pardon in his passion, sith they haue so many times dyed their tongues red in that precious blood, by their bloody oathes; and with iteration of more then Iewish cruelty, so often recrucified the glorified body of the Sonne of God with their damned blasphemies? They may terrifie the rich Ones of the world with those flaming words of the Apostle: *Goe to now, yee rich men, weepe and howle for your miseries that shall come vpon you. Your riches are corrupt, and your garments are moth-eaten: your gold and siluer is cankered.* Iam. 5. 1. 2. 3.

red, and the rust of them shall be a witnesse against you, and shall eate your flesh as it were fire: yee haue heaped vp treasure for the last dayes. And with that other dreadfull doome, 1 Cor. 6. 7. No couetous man shall euer come into the kingdome of God. They may tell the persecutors of the wayes of God, that though in the meane time they domineere with vnappeasable insolencies ouer the sincerity of the Saints, and prosper for a while in the passages of blood; yet their damnation sleepes not, the Lord will shortly pay them home with the blood of wrath and of ielousie. Not long after that *Ahab* had commanded the blessed Prophet *Michaiah* to prison, there to bee fed with bread of affliction, and water of affliction, were the dogges fed with his princely (though prophane) bloud, in the poole of *Samaria*. When *Antiochus* (to whose cruelty against grace, they are all in some degree accursed Antitypes) was riding poast towards Ierusalem, with blood in his heart, murther in his hands, and threates in his mouth; euen then *the Lord Almighty, the God of Israel smote him with an incurable and inuisible plague: so that the wormes came out of the body of this wicked man in abundance, and whiles hee was aliue, his flesh fell off for paine and torment, and all his Armie was grieued at the smell.* They thinke they doe God worthy seruice, by suppressing the power of his truth, and profession of zeale; but they are indeed the notorioust champions for Satan and the confusions of hell, that breathe vpon the earth. Thus, and in this sort, may the Minister of God proceed, and pursue (with denunciations of Gods iudgements, and iust indignation) these and such other crimson abominations, and crying villanies of these last and worse times, which do amongst vs at this day, with prodigious impudency, and whorish fore-heads very fearefully euen outface the Sunne, and band themselues with an high hand against the Maiesty of Heauen: and that with the good attention, patience, approbation, and (perhaps) applause of the formall hypocrite. And the rather, because: hee thinks, that neither the world abroad doth censure him with open infamie; nor so much as the conceits of the present hearers,

1 King. 22. 27, 38.

2 Macc. 9.

hearers, by the secret application, suspect him for any such sin neither, it may bee, doth hee indeed feele the current of his carnall affections runne that way, or the sensuall addictions of his heart so endeared to the wicked pleasures thereof. But come once to the discouery and damnation of lustfulnesse, which we suppose to be his beloued and bosome sinne; and let that terrifying Text, Heb. 13.4. *Whoremongers and adulterers God will iudge*, bee preſt vpon his conscience particularly, and with power; and then he begins to startle and stirre, and to take on with much inward repining and distastfull indignation. For hee is vext at once with the smart of an inuisible sting for that sinfull pleasure, which is the darling of his sensuall delights, many times much dearer then life it selfe; and if it be noised and knowne abroad, with sense of publike shame; which mainely crosses his ambitious Pharisaicall thirst after plausibleness and acceptation with the world; and his vaine desires for the attainement of a Christian reputation, and dispensation to continue in a scandalous sinne; of a good opinion from the best men, and a faint-hearted inconformity to the best things; which are euer vncapable of concurrence, or compossibility. A powerfull Ministery pregnant with spirituall penetration and life, and managed with the feeling eloquence of some *Iohn Baptist*, or Sonne of thunder, may for a time stirre vp and amuze his duller and vnzealous apprehensions with its maiestie and diuineneſſe; so that hee may heare him gladly, not without some admiration and applause; reforme his wayes in may things, after his religious instructions; and reuerence the nobleness of his resolutions, in quitting himselfe like a man, in his Masters businesse: but let once that man of God charge the edge of his spirituall sword vpon the head of his particular raigning sinne; and with the searching light of the Word of life discouer that corner of the heart, wherein his darling pleasure lurkes; and then hee is quite lost for any longer loue that way; all is vtterly mard for any more respect to Ministers of that straine. For carnall hearts hauing no true hope, or reall interest, in those sound and la-

sting ioyes aboue, cannot without extraordinarie vexation, and impatiency, heare of parting from the possession of the present pleasures of that speciall sinne; especially, to which by an individuall proneness of naturall corruption, sensuall choice, and long custome, they haue beene longingly addicted, and desperately drowned in. All humane desires are naturally very couetous of contentment; if they doe not feelingly taste spirituall, and that of heauen, they will rest vnremoueably vpon carnall and earthly; if they haue it not in the assurance of a Crowne of life hereafter, they will in the meane time, restlesly hunt after it, and grasp it more greedily in the comforts of this life. Vpon such occasion therefore, the false heart of the formall hypocrite being thus pierced to the quicke by a particular and seasonable discouery of its sweete sinne, and vnresolued to repent, and leaue it, doth presently begin to dislodge by little and little all former liking of such a faithfull Physicion of the soule, (for his goodnesse in this kinde, as all other of euery vnregenerate mans is, is like the morning dew, full of vncertainties, inconstancies, irresolutions and reciduation.) The cold comfort he conceiues by such plaine dealing, doth quickly quench the formall heate of his former affection. The inflamed zeale of the godly Minister, in labouring particularly to cleaue his beloued sinne from his bosome by the sword of the Spirit, doth easily dissolue his reserued and temporary reuerence, into hatred, malice and contempt. For it fals out many times in this case, that if the conscionable Messenger of God daily digge into, and dwell vpon his conscience in such a heart-vexing and distastfull point; and Sabbath after Sabbath, Sermon vpon Sermon, powerfully presse him with the bitter sense and painefull cogitations of the cursednes of his present condition, for continuing in his darling delight, being now cleerely discouered vnto him by the light of the Ministery, and peremptorily damned by the booke of life: he either turnes Christian vpon it, and happily passeth out of formall Profession, into the Paradise of Grace; which is something rare, because he is resolued that he is in the right

way

way already: or else (which is more ordinary) he afterwards prooues a Persecutor; though not of Protestancie in generall; yet of the power of Religion, vnder the name of precisenesse; and of that true-hearted holinesse, without which no man shall euer see the Lords face, vnder the title of Hypocrisie. For you must know that a man may bee a Patrone of sauing truth, and yet a persecutor of sanctification; a Defender of our doctrine, and an Oppressor of sinceritie; an enemy to Poperie, and a friend to prophaneneſſe. So that certaine it is (vpon this occasion, and admission of the instance wherein I haue insisted) the formall hypocrite may come at length to that reprobate passe, and ragefull humour, that hee may euen bitterly persecute with slanders, disgraces, and his vtmost of malice and reuenge, the conscionableneſſe of that man, and powerfulneſſe of that Ministery, which he hath formerly heeded and reuerenced. And commonly such a fellow afterward is transported with greater spight, and more inraged with imaginations of auersion and hate, against the Preachers of sincerity, and Practisers of Grace, then Professors of Gracelesneſſe. For he which professeth the wayes of God falsely, or formally, is ordinarily more bitter, violent, and cruell to a true Christian, then Pagans and profest Opposites. *Pilate* was more pittifull and kinde vnto Christ, then the Pharises. *Felix* more fauourable and friendly to *Paul*, then the high Priest. It were better bee a Gally-slaue to a Turke then vnder the Spanish Inquisition. I would rather fall into the hands of a swaggering Good-fellow and notorious sinner, in a point of danger, or disgrace; then stand to the mercie of a formall Professour, and proud Pharisie. Though the notorious sinner bee further distant from the Christian in degrees of some kindes of goodneſſe, then the formall Hypocrite; yet many times he is not so opposite in extremitie of malice and height of disdaine. Amongst all sorts of differences, dis-affections, and strange antipathies; (which by the deserued curse of sinne, mingle themselues with the natures and negotiations of the sonnes of *Adam*,) there is none holds a stronger and more incompatible opposition

Act. 24. 23. & 23 2.

position aud diuorce, then that which is betwixt those, who with confidence and perswasion they are right, take crosse wayes towards the Kingdome of Heauen. And therefore the formall Hypocrite, turning Traitour to true Professours, doth many times take on a deadrage more against them, then the open and infamous Offendor. For this latter thinkes himselfe wrong, and sometimes will not sticke to confesse it; only comforts his heart in the meane time by making God all of mercie, and with a secret reseruation, and resolution, to repent hereafter: but the former, being dangerously wise in his owne eyes, and prudent in his owne sight for matters of saluation, stormes that any man should censure him for vnsoundnes of his spirituall state, & is as resolute he shall goe to heauen, as well as the purest and precisest of them all. Which groundlesse selfe-conceit makes him both more miserable in himselfe, and vncapable of sauing grace; for there is more hope of a foole, then of him that is wise in his owne conceit; and though thou bray a foole in a morter, yet shall not his folly depart from him: and also more malicious against the wayes of sincerity, and zealefulnesse of the Saints; because their forwardnesse condemnes his formality; and the gracious light of their holy life, clearely discouers vnto him the truth of his spirituall darkenesse, and damnation of his present state.

Esa. 5. 21.

Pro 26. 12.

Pro. 27. 2. 2.

[a] Rom. 12. 11.
[b] Psal. 24. 4. Mat. 5. 8. 1. Ioh. 3. 3.
[c] Eph. 5. 15. ἀκριβῶς περιπατεῖτε.
[d] Mat. 5. 47.
[e] Mat. 11. 12.
[f] Luk. 13. 24 Ἀγωνίζεσθε εἰσελθεῖν &c.
[g] Mat. 5. 20.

3. Thirdly, that reuerence and respectfull carriage to godly Ministers, which may sometimes be found in the formall Hypocrite, doth grow towards distast and dis-affection, when they presse them by the powerfull sense, and piercing application of some quickning Scriptures, to a [a] feruencie in spirit, [b] purity of heart, [c] precisenesse in their walking, [d] supernaturall singularitie aboue ordinary and morall perfections, excellency of zeale, and a sacred [e] violence in pursuite of the crowne of life; to an holy strictnesse, extraordinary striuing [f] to enter in at the strait gate, and transcendent eminency ouer the formall [g] righteousnesse of the Scribes and Pharises, to a neerer familiarity with God, by prayer, daily examination of the conscience, priuate humiliations, meditation

meditation vpon the endlesse duration in a second life; to a narrow watch ouer the stirrings and imaginations of the heart, and expression of [h] holinesse in all the passages of both their callings, zealousnesse as a counter-poyson to the lothsome potion of [i] luke warmnes, and to other set and solemne exercises, of mortification, sanctified eleuations of feeling hearts, executions of grace, and practises of sincerity. Points and ponderations of which nature, are ordinarily vnto him so many secret seedes of indignation and discontentment; and many times breede in his formall heart and cold affections, exasperation and estrangement; if not meditations of persecution and reuenge. Sanctification, precisenesse, purity, holinesse, zeale, strictnesse, power of godlinesse, Spirituall men, holy Brethren, Saints in Christ, communion of Christians, Godly conferences, conceiued prayers, sanctifying the Sabbath, Family-exercises, exercise of fasting, and mortifying humiliations, and such like; are commonly to men of this temporizing temper, and luke-warme constitution, termes of secret terrour, and open taunting. Vpon sad and solitary aduisement with their owne fearefull thoughts, they may iustly strike thorow their hearts with inuisible trembling; because in their milder and sober moode towards Gods children, and calmer conceits of sanctified courses, they must needes confesse (out of their certaine knowledge) that these glorious Attributes of the wayes of God, and honourable badges of the Saints, are the very language of the holy Ghost in the Booke of life, and the inseparable euerlasting Attributes of Christianity: and yet they finde and feele in their owne consciences, that their hearts stand against them, that they are neither true-hearted practitioners, or partakers of them. And sometimes also when the spirit of prophane scornfulnesse against sincerity stirres in them, especially amongst their companions, and consorts in spirituall coldnesse; they villanously sport themselues with them, and make them the matter of their hatefull and accursed iests; that so they may keepe vnder, all they can, in disestimation and contempt the faithfull Professors and Practi-

[h] 1 Pet. 1. 15.

[i] Reu. 3. 19.

sers thereof, whom naturally they heartily hate; and also seeme thereby to beare out the heartlesse flourishes of their owne formality with greater bravery. Hereupon it is, that if they take the child of God but tripping in the least infirmitie, against which too (perhaps) hee striues and prayes with many teares and heartfull eiaculations; slipping onely in some vnaduised and precipitant passage of his negotiations amongst men, and that (perhaps) not for want of conscience, but acquaintance with the world; not with purpose to offend, wrong, or grieue any body; but for timorousnesse of being insnared in the coozening traps of couetous worldlings; failing but in the obseruation of some ciuill ceremonie, and complementall obseruance, which hee omits (perhaps) not of surlinesse and pride, but for feare of growing into too much vncomfortable neerenesse, and vnwarrantable seruiceableness to vnsanctified greatnesse, or the like; I say, if they take him tardie but in some such lesser aberration, hauld at length into their knowledge by the cords of malice, their ordinary Intelligencer, and Informer in such affaires, after much greedy watchfulnesse and curious prying into his wayes; or by the blasting insusurrations of some inuenomed slanderous tongue: O then they take on immeasurably, then they cry out and exclaime: These are your men of the Spirit, these are the holy brethren, these are your precise Fellowes, these are they which make such shew of purity and forwardnesse: you see now what they are, when matters come out, and their dealings are discouered; when it comes to the triall indeede, or to a matter of commoditie, &c. Are not they proud, are not they malicious, are not they hard-hearted and couetous as well as others? &c. When by the mercies of God (in their sense) they are neither so, nor so: but such censures as these are very often the meere euaporations of pure malice, and the bitter ebullitions and ouerflowings of their gall.

*Act. 24. *Tertullus* cals *Paul* a pestilent fellow: How truely thinke you?

It is strange to see and consider, how men of this world, in the ruffe and flower of their earthly prosperities, pleasures and iollities, fill their carnall hearts, euen brimme full, with

with scornefulnesse, disdaine, and many inraged preiudices, against the holy simplicity of the Saints, and stricter waies of saluation! They swell so big, with their owne naturall inbred malice, edged & eneagred by the diuels bitter empoisoned *Dose* of contempt aud pride, that many times it bursts out vpon the humbled oppressed innocencies of Gods children, like a mighty torrent, with mercilesse inundations of many intolerable vexations, disgraces and cruelty. While with many secure full and sensuall yawnings, they lie stretching themselues vpon their beds of Iuory, and sit softly in the scorners chaire, oriently crowned with buds of Roses, and pleasures of gold: while they stand strongly supported by the arme of flesh, in a prosperous pursuite of their own waies, and merrily swim downe the current of the times, with full saile in a hot g'eame of worldly glory, they breake out with much thundring and stormie sowrenesse, into many boysterous and bitter outcries against precisenes, as they call it, and precise fellowes, and with a disdainfull ouerlinesse, and censorious eye, looke vpon the zealous passages and sanctified singularities of the Christian life; as though they were but exorbitant inuentions and affectations of hypocrisie and humour. I am perswaded there was neuer poore persecuted word, since malice against God first seazed vpon the damned angels; and the graces of Heauen dwelt in the heart of man; that passed thorow the mouthes of all sorts of vnregenerate men, with more distastfulnes, and gnashing of teeth, then the name of *Puritane* doth at this day: which notwithstanding as it is now commonly* meant, and ordinarily proceeds from the spleen and spirit of prophaneneesse and good-fellowship, is an honourable nick ename, that I may so speake, of Christianitie and grace. And yet for all this, I dare say there is none of

* And euen in these times the godly liue amongst such a generation of men, as that if a man doe but labour to keepe a good conscience in any measure, although hee meddle not with matters of State, or discipline, or Ceremonies: (As for example, if a Minister diligently preach, or in his preaching seeke to profit rather then to please, remembring the saying of the Apostle; If I seeke to please men, I am not the seruant of Christ, Gal. 1. 10. Or if a priuate Christian makes conscience of swearing, sanctifying the Sabbath, frequenting Sermons, or abstaining from the common corruptions of the time) Hee shall straightway be condemned for a Puritane, and consequently be lesse fauored, then either carnall Gospeller, or a close Papist, &c. Doctor *Downame* in his Sermon at Spittle, called *Abrahams triall*: pag. 72.

them all, but when they shall come vnto their beds of death, (and God knowes how soon the securest may be arrested by that inexorable Sergeant) and are to grapple immediately with the painefull terrors of the *King of feare*, and to stand or fall to the dreadfull tribunall of the liuing God; before which none shall euer appeare with comfort, or be dismist with glory, but those which bring thither holines and sincere hearts; I say, there is none of them, though now out of a selfe-conceited supercilious insolencie, they brow-beat their brethren with many big lookes, and rage like imperious Lyons against the Lambes of Christ; but then, when pleasures, honours, riches, greatnesse, friends, Physitions, and all other worldly comforts besides forsake them; and they see in the bitternesse of their vexed spirits, all their former earthly glory and delights of flesh ready to sinke with them into the graue, and to be buried euerlastingly in those blacke and cruell habitations; but then (I say) except the Lord suffer them to fall into the fiery Lake with senseles hearts, and seared consciences, would giue ten thousand worlds, were they all turned into gold, pleasures, and imperiall Crownes: to change their former courses of vanity, ambition, sensualities, worldlinesse, and good-fellowship, into a life of an holy precisenesse, strictnesse, sincerity and saluation.

Oh! when the Heauens shall shriuell together like a scrole, and the whole frame of Nature flame about their eares; when the great and mighty hils shall start out of their places like frighted men, and the fearefull reprobate cry and call vpon this mountaine, and that rocke, to fall vpon him; when as no Dromedary of Ægypt, nor wings of the morning shall bee able to carry them out of the reach of Gods reuenging hand; no top of Carmel, no depth of the Sea, or bottome of Hell, to hide them from the presence of him which sits vpon the Throne, and from the wrath of the Lambe; no rocke, nor mountaine, not the great body of the whole Earth, to couer them from that vnresistable power which laid the foundations of them; no arme of flesh, or Armies of Angels to protect them from those infinite riuers of brim-

stone,

stone, which shall bee kept in euerlasting flame by the anger of God: when their poore and woefull soules shall infinitely desire rather to returne into the loathed darkenesse of not being, and to bee hid for euer in the most abhorred state of annihilation; then now to become the euerliuing Obiects of that vnquenchable wrath, which they shall be neuer able either to auoide or abide; and to be chained vp by the omnipotent hand of God amongst the damned spirits, in a place of flames and perpetuall darkenes, where is torment without end, and past imagination: I say, at that dreadfull day, (and that day will come) what doe you thinke would they giue for part in that purity, which now they persecute, and for the comforts of true-hearted holinesse that now they hate? and yet without which, as it will clearely appeare, when matters are brought before that high and euerlasting Iudge, none shall euer see the Lord, or dwell in the ioyes of eternity? Mat. 5.8. Heb. 12.14.

Nay, I verily thinke, there are no desperate despisers of Godlinesse, or formall Oppositesto Grace, which doe now (out of the naturall blindnesse of their vnderstandings, affected pride of heart, or vnmoueable loue to earthly pleasures) hold holinesse to bee hypocrisie, sanctification singularitie, practise of sincerity too much precisenesse, the great things of the Law, as a strange thing: but when the pit of destruction hath once shut her mouth vpon them, and they are sunke irrecouerably into that Dungeon of fire, would bee content with all their hearts to liue a million of yeeres, as precisely as euer Saint did vpon earth (I meane it still in abstinence from sinne, and zealous pursuite of the wayes of God) to redeeme but one moment of that most intolerable hellish torture; the sting and extremity of which they must endure euerlastingly, without remedie, ease or end.

Thus farre I haue waded in the discouery of some grounds and motiues, whereupon the formall hypocrite may reuerence and obserue Gods faithfull Messengers; and some cases wherein hee ordinarily growes by little and little into disaffection and disconceit, if not to persecution, and boysterous

fterous Oppofition againſt their powerfull, ſearching, and quickning miniſterie. Now take notice of ſome inducements and reaſons more peculiar, and indiuiduall to the Chriſtian, of that heartie reuerence towards godly Miniſters, which is deepely rooted in his good and honeſt heart.

Onely in a word, for feare of miſtaking, and errour in the point, let mee interpoſe this premonition by the way: In this paſſage of reuerence performable to the ſincereſt Paſtors, I muſt ſuppoſe, and doe conſider Gods childe in his ordinary courſe of ſanctified carriage, and kindly temper of his ſpirituall conſtitution; the current of Chriſtianitie running cleare betweene them. For ſometimes the purer ſtreames of their Chriſtian loue may for a time be troubled with the muddie mixture of ſome diſtempered ouerflowing paſſions; the kinder paſſages of mutuall reſpects one vnto another; dammed vp by the Diuels malice; the dearer light of their comfortable communion, intercepted by ſome croſſing earthly interpoſition of the old man.

It is cleare by too many wofull experiences, that differences may ariſe betwixt Gods deareſt children, eſpecially about things indifferent; which though they be originally inherent in the iudgement, yet by conſequent and ſympathie they breede many times (except there be a great deale of humble charity, and gracious humilitie on both ſides) ſome auerſion and coldneſſe in the affections. Neither ſo onely, but ſometimes alſo alienation is wrought immediatly vpon their affections, without intercedencie of diſſenſion in Opinion. Satan gaines very much by the diſunion of Chriſtian hearts, and the falling out of thoſe which haue giuen their names to religion; and therefore hee leaues no way of tentation vnattempted, no helliſh policie vnpractiſed to ſet ſuch at oddes. He labours mightily, and prodigiouſly preuailes at this day, by vexing their iudgements with Opinionatiueneſſe, ſelfe-conceited ſpeculations, and thoughts of *Separation*, to driue them by degrees from diuorce of iudgements in ſome ſingular apprehenſions, to diſaffection; from diſaffection, to faction; from faction, to ſchiſme; from ſchiſme (to

ſpeake

speake in softest phrase) to many dreadfull distempers. Hee greedily also apprehends all occasions and aduantages to diuide the hearts of those, who peaceably at home sucke the same immortall Truth, and one life of Grace from the brests of that blessed Mother which bore them; by many malicious iniections of secret seedes of discontentment, iealousies, heart-burnings, estrangement, and vnkindnesses; which springing vp sometimes too fast and hie betwixt them, from the bitter roots of priuie pride, vnsociable surlinesse, impatiency of reproofe, angry emulations for the higher seate in the conceits and consciences of the forwardest Christians, naturall crookednesse, and waiwardnes of disposition, Melancholike surmises, too ambitious affectation of strangenesse, some worldly matter not worth talking of, or the like, doe vnhappily grow vnto at length, and bring forth to the *enuious man*, seeds-man of all dissention, too great an harueſt (especially if the world and wicked ones take notice) of ill effects and pernicious consequents: as besides their mutuall discomfort and displeasing of God: Wofull aduantage to the aduersaries of Grace and Gods Truth; obstirmation to the obstinate; Hindrance and discouragement to the weake; Sport and insultation to Scorners; Table-talke, and matter of triumph to good-fellowes; disgrace to the peacefull wayes of sincerity; and griefe to more humble and better aduised Christians. The powers of darkenesse, and all sorts of profane men cannot possibly be better pleased, or the blessed Spirit and good men more grieued; then to see and heare Gods children who so pleade for, and make profession of such a glorious communion of loue and peace, to bee at variance, and to censure one another. It infinitely therefore, and most dearely concernes all those which haue giuen their names to sincerity, to labour euery way to keepe the vnity of the Spirit, in the bond of peace. Neuer was there more neede that blessed *Pauls* earnest and zealefull obsecration, Philip. 2.1.2. should liue freshly in the memories, and bee deepely engrauen in the hearts of all Christians: *I therefore the prisoner of the Lord, beseech you, that you walke worthy of the*

the vocation wherewith ye are called: With all humblenesse of minde and meekenesse, with long suffering, forbearing one another in loue: Indeuouring to keepe the vnity of the Spirit in the bond of peace. I neuer read, without great amazement, the falling out of that glorious paire of worthy workemen in the Lords Harueſt, *Paul* and *Barnabas*, Act. 15.39. The matter of difference betwixt them was not very great; and yet it grew to that head, and heat, that it parted them. If ſuch two ſtrong and tall Cedars were ſhaken ſo ſhrewdly; how much neede haue lower ſhrubs, weaker Chriſtians, to ſtand vpon their guard and watch-Tower, againſt the inbred rebellious ſtubbornneſſe of their corrupt nature, and malicious incurſions of Satan in this kind?

Εγένετο δὲ παροξυσμὸς, (Bleſſed Luke ſpeakes in a Phyſitions phraſe) ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων.

This then is the Caueat and premonition I would giue by the way. In this point of reuerence performable to godly Miniſters, wee muſt conſider Chriſtians in their ordinary courſe of ſanctified carriage, and kindly temper of ſpirituall conſtitution. For beſides, that thoughts of auerſion and eſtrangement may (more is the pitie) be wrought vpon their affections, as I haue told you, both mediately by difference of iudgement in Opinion, and immediately by worldly matters, and Occurrents of diſcontent in their mutuall negotiations and dealings one with another; the faithfull Meſſengers of God alſo may, and muſt ſometimes vpon the iuſt and vrgent exigencie of their charge and calling, by expreſſe tenour of their Commiſſion, and for the impartiall diſcharge of a good conſcience, grow diſpleaſing and diſtaſtefull, euen to thoſe which make profeſſion of forwardnes and zeale; if they will needs giue iuſt occaſion by Opiniatiueneſſe, ſelfconceitednes, vncharitable cenſures, exorbitancie, or remiſſion of zeale, inclinations to worldlineſſe, breaking off of brotherly affection, cauſeleſſe waſpiſhneſſe, and impatiencies miſſpending the precious time of Chriſtian conferences in a tedious ſpeculatiue proſecution of Ceremoniall controuerſies, which ſhould be comfortably improued and imployed in ſweete edifying diſcourſes of ſanctification, repentance, Caſes of conſcience, exercifes of mortification, farther mutuall

tuall discoueries of the mystery of godlinesse, and holy trade of new obedience, and other such passages of practicall diuinity: By their affectation of a kind of wantonnesse in religion springing from spirituall pride, dis-affection to their Pastours, if they crosse their conceits in some groundlesse Opinions, neglect of family-exercises, scandalous liberty in company-keeping, and such other aberrations and exorbitancies from the straight path of Christianity, too much, and often incident to Professors of Grace.

This premonition thus premised, I proceed (in a word only) to the discouery of some motiues of reuerence to godly Ministers more peculiar to Gods children, and the sanctified effects of speciall and sauing Grace. All, or the most of the motiues before mentioned, may be found also in the Christian, so that many of them are common to him with the formall Hypocrite: but in these that follow, no vnregenerate man hath either feeling or fellowship.

1. Euery faithfull Minister is to euery Christian vnder his charge, and within the exercise and enioyment of his Ministery, either *a spirituall Father*, or *a spirituall Tutor*: a blessed Instrument vnto him, either of plantation, or preseruation of grace; either of the first happy inspiration, or the after comfortable continuance of spirituall life: either he hath begot him vnto God by the *immortall Seed*, or brings him vp in the trade of Godlinesse by the sincere milke of the Word, if he be a babe in Christ; or stronger meate, if he bee a confirmed Christian. Now what a deale of deerest reuerence and inflamed affection, the consideration of such incomparable, vnualuable benefits inkindle and beget in the humble and tender heart of a Christian, none can possibly conceiue and comprehend but a Christian heart, and that man which knowes and feeles by his owne happy experience, what a blessed change it is to be rescued and deliuered out of the Diuels bondage, and damnation of hell, from the curse of sinne and horrour of conscience; into the liberty of the Saints, fauour of God, assurance of heauen, and the glorious Paradise of an appeased & peacefull spirit; and what a happy

1 Cor 4.15

1 Pet. 1, 23.

Heb. 5. 12, 13, 14.

1 Thes. 2. 7. happy thing it is afterward to haue his hungry and longing soule, continually fed and filled in the house of God, from the mouth of his spirituall *Nurse*, with the kindly foode of immortalitie and life, as *with marrow and fatnesse*. A ioyfull sense then of these precious priuiledges and blessings of Heauen, in which no vnregenerate man hath either part or fellowship, is a most powerfull and peculiar motiue to the Christian, to obserue with an hearty and sanctified reuerence those men of God, which he acknowledgeth to be the holy instruments diuinely qualified and designed, for the conueyance and continuance of them vpon his soule.

2. Christians feelingly receiue into their hearts by speciall interest, and grasp with an holy greedinesse as their owne, in the hand of faith, all those rich comforts and ioyfull tidings, which the man of God by his Ministeriall commission, doth reach vnto them out of the booke of life. Those glorious promises of immortalitie and peace, which spring out of the bottomlesse and boundlesse fountaine of Gods infinite compassions, and streame full fairely and oriently thorow the bloody wounds of our blessed Redeemer, are directly and naturally conueyed by the hands of such an holy man, Christs Angel, into their sanctified hearts, precious and particular Vessels purged and prepared by the power of Grace, for such spirituall infusions of heauenly glory and light. Whereby at many Sermons they sensibly and really bathe their drooping and thirstie soules in the well of life, and sweetely drinke their fill out of riuers of the pleasures of God. And hence it is, that the feete of Gods faithfull Messengers are so beautifull in the eyes of discerning Christians, and their powerfull ministeries so deare vnto their hearts, that they entertaine them into their affections with speciall
Gal 4. 14. reuerence *as Angels of God*, nay, in an holy sense, euen as *Christ Iesus* himselfe: whereas to the carnall conceits of
1 Cor 4. 13 scornefull worldlings, they appeare to be the very *filth of the world*, and *off-scouring of all things*; because they haue no messages vnto them from Almighty God, but burthens of *lamentations, mournings, and woe*. But now in this point of

of particular application, speciall interest, and feeling fruition while the Minister of God is dealing vnto humbled hearts, and bruised Spirits, out of the rich treasurie of Gods infinite mercies, the sacred streames of Christs precious blood, forgiuenesse of sinnes, comforts of godlinesse, peace of conscience, reall Earnests of immortality, and endlesse peace, not the best of vnregenerate men haue any part or acquaintance. Onely some confused glimmerings of such glorious light, may sometimes suddenly, like flashes of lightening, glance vpon their deceiued soules, thorow the false glasse of a temporarie faith; but it doth not rest vpon, nor is rooted in their hearts, like the Sonne of righteousnesse in sanctified soules, to the heating of them with that strong and victorious loue to the wayes of God, which neither the whole sea of the worlds malicious bitternesse, nor all the floods of persecution, (which the Dragon casts out of his mouth) can euer quench; with that sound and lasting comfort, which shines brightest amid the greatest darkenesse of outward miseries; and that inflamed and constant zeale, which gathers resolution and vigour, from disgraces and vngodly oppositions. And therefore their reuerence, and thankefull respect vnto Gods spirituall Almners cannot possibly be so kindly, hearty, and rooted. For they are but by-standers, or at best, but superficiall Tasters of those heauenly Doles; whereas Gods children sweetly fill their soules with that immortall foode, as with the most delicious Manna; and from euery such sincere comfortable soule-feast, carry away as much by right, as they can possibly graspe in the hand of faith, or digest by the heat of their spirituall life. A second speciall motiue then, to draw on a ioyfull and thankful reuerence from Christians towards godly Ministers, is their speciall and particular interest in all those *glad tidings of good things*, which are at any time reuealed vnto them, by the powerfull discoueries of the Gospel of peace, and those glorious graces that shine vnto vs in the face of Christ Iesus.

Can. 8.6,7.

Rom. 10. 15.

3. Euery charge and commandement from Gods blessed Spirit, is right deare and precious to the humble apprehensi-

Psal. 19. 10. & 119. 72.

ons,

ons, and embracements of all sanctified soules; to which they yeeld an hearty and vnreserued obedience and loue, though not in fulnesse of perfection and height of degree, (this vnglorified state of mortality, and these *Tabernacles* of clay are vncapable of such absoluteneſſe,) yet euer with truth and sincerity; and that, though it directly and mainly crosse the naturall current of their carnall affections, and many times interrupt and disturbe the outward peace of their worldly comforts: but all sorts of vnregenerate men, euen the best of them submit their affections and conformity to the rules of Grace and lawes of God, with their owne sensuall reseruations, glosses, partiall interpretations of worldly wisedome, and euer with a secret subordination to their chiefe carnall contentment, and the beloued pleasures of their bosome sinne. And therefore they doe not with that affectionateneſſe and heedfulneſſe, addict and addresse their hearts to the excellency and execution of the sacred *Dictates* and *Doctrines* of heauenly wisedome. Now wee haue a Precept from the holy Spirit, enforced with a zealous obsecration for the honouring of faithfull Ministers, with a very extraordinary and transcendent dearenesse and degree of singular reuerence and loue: 1 Thes. 5. 12. 13. *And wee beseech you, brethren, to know them which labour among you, and are ouer you in the Lord, and admonish you: and to esteeme them very highly in loue for their workes sake.* Then which, if there were no other motiue or inducement in the world to a regenerate heart, yet this very one consideration that God would haue it so, that it is a sacred Iniunction of Heauen, were able to produce and plant in it, a truely-louing acknowledgement, and awfull obseruation of such Angels of God. The which (because it springs from the loue of God, affection to his Word, and holy instinct of an illightned Conscience) must needs be sincere, rooted, and lasting. But the best vnregenerate hearts cannot possibly conceiue any such kindly flame of deare affection to godly Ministers, from a meere commandement of Almighty God: and had they no other sensible or sensuall ground, or politicke By-respects, but onely a bare charge from

Ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ. See also to this purpose Phil. 2. verſ 29. Καὶ τοὺς τοιούτους ἐντίμους ἔχετε, and other parallel places.

from Gods Spirit, (which were more then enough to an humbled soule) they would be euen in their best temper, and time of temporary reuerence, which I spake of before, but heartlesse and cold this way. For no vnsanctified man, let his pretences or profession be neuer so glorious, doth or can loue heartily and sincerely the Maiestie of God, or lawes of heauen; because Gods speciall loue is not yet shed into his heart, thorow the bleeding wounds of our blessed Sauiour; neither hath he true and reall interest in the promises of life, or Soule-rauishing reuelations of his Word. But by the way, and before I passe out of this point, take notice of the qualification and character of those Ministers, to whom this louing reuerence is performable by the precept of the holy Ghost. They are such as are described by *Paul* in the forecited places, where hee inioynes such speciall loue, reuerence, and honourable respect vnto the Ministers. *Hold such in reputation*, saith he, Phil. 2. 29. hee meanes such as *Epaphroditus* was: And hee honours him in that Chapter with many worthy Epithets of Ministeriall excellencies, and a testimonie of much gracious worth: 1. That he was a Brother in the Lord, that is, a true Christian, and sanctified man. 2. His companion in labour, a laborious Workeman in the Lords Harueſt. 3. His fellow-Souldier; couragious and resolute against the aduersaries of Gods truth, and all vngodly oppositions, vers. 25, 4. That he longed after, and loued his flocke with a melting compassionate tender-heartednesse, verse 26. 5. That the worke of Christ was more deare vnto him then his temporall life. In the 1. Thes. 5. 13. the Ministeriall worke is the loadestone, mentioned by the Apostle; which should draw such a deale of reuerence and honorable regard from the hearts of our hearers: *Esteeme them very highly in loue*, saith he, *for their workes sake*. And v. 12. he beseeches the *Thessalonians* to take speciall acknowledgement of those that laboured amongst them, and admonished them. Working Ministers then in some measure thus qualified, are onely the proper and naturall obiect of reuerent loue, and high esteeme frō truly iudicious & Christian affections. Blessed *Paul* concludes

cludes not within the compasse of this holy Iniunction; 1. Any ignorant vnlearned Ministers: for the Lord himselfe will refuse that Priest which refuseth knowledge, Hos. 4.6. 2. No idle and vnteaching Ministers, who feede themselues with the milke, and cloath themselues with the fleece; but suffer their flocke to starue, and their poore soules to lie wallowing wofully in their owne pollutions and blood. 3. No vnskilfull Ministers, who will needs teach and cannot; but are so farre from *dividing the Word of God aright*: that they hacke and mangle it in a foule and fearefull manner, in a prophane and pittifull fashion; in handling or hearing whereof, euery humble soule should tremble with a secret sense, and reuerent awfulnesse of that dreadfull and glorious Maiesty, whose message it is. 4. No corrupt teachers, who mingle with the sincere milke of the word, Popish poison, positions of carnall libertie, and the distempered *Dictates* of their owne angry passions and preiudices. 5. No Dawbers with vntempered morter, or pillow-sowers vnder mens elbowes, who walke politikely, fearefully and reseruedly in their Ministerie. 6. No sonnes of *Belial*, vicious and good-fellow-Ministers, as they call them, who are a kinde of very vile and contemptible creatures; the hatefullest obiects to an honest eye, of any that walke vpon earth. A dissolute Preacher is the Deuill, as they say, in his *pontificalibus*, a thousand times more pernicious and hurtfull, then an hundred priuate men, though professing villanie in the highest degree. For as the excellency of that Calling is incóparable and transcendent; so by iust proportion and congruitie of consequence, degenerations in that kinde are most execrable and pestilent. Vnsauorie Salt is good for nothing, no, not for the Dunghill. To conclude the point: Gods charge in his Word to haue it so, is another powerfull and peculiar motiue to a good man, to reuerence heartily and hold in honourable reputation, an holy Minister and man of God,

Esay 66.2.

1 Sa.2.12.

See Prou. 29.27.

4. The apprehensions and conceits, which ordinarily arise in a Christians heart at the presence of a godly, and grace-

graceleſſe man, are very different & contrary. Gods child can hardly looke vpon a ſon of *Belial* with patience, & not without thoughts of auerſion & abhorrencie; becauſe he knowes him to be an enemie vnto God, and a traytor to the Crowne and dignity of that mighty Lord; his great Maſter in heauen: (though he can heartily (for ſo he ought) pray long, and labour for (if God ſo pleaſe) his conuerſion and conformitie, to the communion of Saints and courſes of graces.) But the very face and preſence of an holy man is wont to produce in ſanctified hearts impreſſions of another nature, euen of affectionateneſſe, honour, and loue: becauſe he is one that ſtands on the Lords ſide, and for the cauſe of Chriſt. And it ought ſo to be: for the bleſſed ſpirit hath marked him for a man that ſhall neuer periſh: *In whoſe eyes a vile perſon is contemned; but hee honoureth them that feare the Lord,* Pſalme 15. 4. If then to the particular ſelfe-ſauing graces of an humble and honeſt heart, there be yet further an addition of more generall miniſteriall endowments ſanctified for the ſaluation of many; and to the perſon of a priuate Chriſtian, an eminent publique repreſentation of God himſelfe: I meane, if there be in ſome bleſſed One a gracious and happy concurrence of a good man, and godly Miniſter; what a deale of deareſt reuerence and reſpectiue loue is it able (by a ſacred and ſecret attractiue power) to draw and diſtill from the ſweete and melting ſpirits of thoſe truly noble Ones, who know the wayes of God, and loue his Maieſtie? Hence it was, that *Cornelius* vpon the very firſt ſight of *Peter*, conſidering that he was a qualified perſon, ſent and ſubſtituted by the Lord for the further and fuller vnfolding vnto him the ſecrets of ſaluation, and myſteries of heauen, was ſuddenly ſtrucken with ſuch an extraordinary rauiſhing exceſſe of admiration and loue, that he fell downe at his feete with tender of farre more then ordinary reuerence, and euen ſome kinde of adoration; ſo that *Peter* was glad to raiſe and reproue him for his tranſgreſſion, and immoderation in that kinde. This inforced euen a King, though otherwiſe not ſo good, yet in a caſe of feare and danger, with a mournefull heart to powre out

2 Kin 3.14.

Act. 10.25. 26.

these compassionate teares vpon the face of the dying Prophet: *O my father, my father, the chariot of Israel, and the horsemen of the same!* Hence it was, that the hearts of the *Galatians*, hauing tasted of the hidden Manna of the mystery of grace (which that great Doctour of the Gentiles and Embassadour of Christ, had powerfully and plentifully discouered, and diuided amongst them) were carried towards *Paul*, with that passionate feruency of Spirit. and excellency of vnexpressable loue, that *if it had beene possible, they would haue plucked out their owne eyes, and haue giuen them vnto him.* Nay, *they receiued him as an Angell of God, yea, as Christ Iesus.* Thus, though carnall men see and discerne no such extraordinary matter and mysterie in holy Ministers; yet the illightened eyes and inflamed affections of humble Christians, looke vpon and reuerence their persons, as men vpon whom the Lord hath impressed and stamped some remarkable characters of Diuinitie, and as it were some sparkles and degrees of Maiestie: that so with greater power and authority they may publish to the sonnes of men the secrets of heauen, and with more vnresistableness and glory, execute that highest office of the Lords Embassadors. A zealous (then) and serious cogitation, that a conscionable Ministerie is Gods sanctified Ordinance for sauing of soules; and that godly Ministers are the onely men marked out, and maintained by the supreme hand of diuine prouidence, for the managing of such heauenly businesse, is a very powerfull and pregnant motiue, to plant and preserue in the hearts of good men, thoughts of speciall reuerence, and singular valuation that way, for the due honouring of that holy institution, and such publike Agents of the most inward and important affaires of God Almightie.

2 King. 13. 14.

Gal. 4. 14. 15.

5. Many moe are the speciall and peculiar motiues, which adde strength, life, and heartinesse, to that respectiuenesse and reuerence which a good man beares to godly Ministers, whereof the state of vnregeneration takes no taste or notice; because it is starke blinde in the secret and sacred mysteries of grace; and naturally vncapable, and vncomprehensiue

hensiue of the wisdome and wayes of God, in guiding a blessed soule to its endlesse rest. They are such as these: 1. By their owne experimentall skill, and out of the principles of practicall diuinity, they are able to speake in some measure, seasonably and comfortably to his heart, perplexed and vext with crosses and hindrances in his way to heauen, as with spirituall desertions, vncouth importunate tentations, horrour for some relapse, want of present feeling Gods fauour; with doubts about the soundnesse of his spirituall state, blasphemous iniections of Satan, vncheerefulnesse at godly exercises, dulnesse in Prayer, fearefulnesse of a trembling and tender conscience, and other such distresfull agonies and accidents, often and ordinarily incident to sanctified soules; with which vnregenerate men are vnexercised, and vnholy Ministers vnacquainted. Helpe and comfort in which cases, doth infinitely indeere the panting and perplexed soule to that *One of a thousand*, which happily hath refreshing balme in a readinesse for such spirituall bruses, and can seasonably vpon such occasions, *declare vnto man his righteousnesse*, Iob. 33. 23. 2. By the powerfull and preuailing executions of their Ministeriall authority and charge, they mightily contradict and oppose all oppositions to grace, the prophanenesse, ignorance and popishnesse of that people and place where they are imployed; doe their vtmost to batter and beate downe the deuils kingdome about his eares, and to put scoffing *Ismaels*, and Satans swaggering reuellers out of heart and humour: which doth passingly please that humble soule, which is truely vexed with the domineering impieties and wilfull damnations of those sinfull wretches amongst whom hee liues. 3. By the blessings of God vpon their painefull labours in the Ministery, they many times happily encrease the number, inflame the zeale, animate the resolutions, and inspire continually with fresh heart and life, the communion of godly Christians about them: whereby the glory of God, good causes, the best men, and godly exercises, are kept on foote and flourish. Which glorious visible effects of their conscience and faithfulnesse, doe create and inkindle in the

sanctified affections of a true-hearted *Nathanael*, a great deale and incomparable more loue, reioycing, and found contentment, then the dearest earthly delight, or greatest worldly comfort can possibly. Especially, sith where vn-preaching and vnfaithfull Ministers are, hee sees and obserues all holy seruices ordinarily to run into ruine and disgrace; and in stead thereof erected (and in rage) both an accursed dominion of ignorance and prophanenesse, and a concurrent persecution of sincerity and grace. 4. Nay, I am perswaded, were there no other motiue at all, this very one conceit and consideration, that the want and withdrawing of his prayers, affectionatenesse, and respect, may be a meanes to weaken and lessen vnto him the power and profitablenesse of his Ministery, would bee sufficient and strong enough to make a good man reuerence and loue a godly Minister with all his heart. Where (by the way) take notice; that a mans prayer-full reuerence, or prophane neglect of Gods messengers, may iustly towards him, either inlarge or straiten their gifts, vtterance, and other Ministeriall blessings for his greater profit or more discomfort.

Now in the last place: consider a contrary constancie, and rather, confirmation of reuerence in a christian heart to Gods faithfullest messengers in those cases: wherein I told you before, the former respect of the formall hypocrite is ordinarily dislodged and turned into heart-rising.

First, for the point of pressing the Law, and preaching iudgement.

1. Gods Child feeling himselfe enerlastingly acquit, freed, and protected by the blood and mediation of the Lambe, from the terrour of Gods Tribunall, and from the curse and poyson of all the iudgements in his Booke; can heare and digest from a Son of thunder, the most terrible denunciations of damnation and death against impiety and impenitency, with a pleased and ioyfull patience, with an humble and holy tryumph. His cogitations and fore-thoughts of his dissolution, lying in the graue, curses of the Law, Gods Iudgement seate, that last and dreadfull Day; of hell, damnation, and those endlesse flames are not mingled with such

seruile

seruile apprehensions of slauish horror, as are wont to keepe sensuall men and sonnes of pleasure in a perpetuall wofull slauery, and to plunge them into many fits of impatiencie, for being so tormented before their time. Heb. 2. 15.

2. The discouery and denunciation of Gods wrath and iust indignation against sinne, is wont to beget in sanctified hearts, an increase both of humblenesse, brusednesse, brokenheartednesse, springing from a consideration of the cursednesse of their naturall state, and damnableness of their dayes of vanitie: and also of thankefulnesse arising out of a sense of their glorious deliuerance, & enlargement from the anger of God, and all those cursed consequents and confusions which naturally grow thence. The former whereof makes way for a great deale of inward peace, spirituall ioy, more familiaritie with God, further reuelation of heauenly secrets, and a comfortable growth, and kindly enioyment of all graces, &c. For the lowliest mind is euer highest in Gods Bookes: The humblest heart hath euer the greatest share, and tastes the most sweetnes in the comforts of godlines, & the fauour of God. The other doth powerfully draw on the continuance and addition of Gods blessings in great abundance and variety. For a reuerent acknowledgement, and hearty thankefulnesse for grace receiued (as with nobly minded men, so infinitely more with the most mercifull God) is a right powerfull meanes & strong motiue to keepe him gracious still; and both to inlarge and sweeten the comfortable current of his compassions and bountie towards vs. Conscious nesse and sense of which worthy effects, no maruell though it make the sharpest edge of the Sword of the Spirit, seasonably applyed, welcome to a well spiritually-tempered soule.

3. It is the property of true-hearted Professours, not to liue and lie in any knowne sinne, with purpose, pleasure, and perseuerance; but vpon the discouerie of euery corruption or vnlawfull course, to bee glad and ready to bee rid by the bloud of Christ and mortifying grace, out of Satans inuisible tyrannie, euen in that particular also: and also to carry in their hearts an habitnall, setled, and cheerefull resolution

to please God in all things. And therefore if any more searching Sermon, or piercing point disclose vnto them some new depth or snare of Satan, vn-noted frailtie, vnacknowledged corruption, distempered passion, or crooked by-path; the omission of some dutie, or some intermission of the exercise of grace, whereof they did not formerly take notice, or haue beene so sensible; they are so farre from returning secret malice, or open mischiefe for so holy a message, that they depart home more ioyfully and contentedly; blessing that happy hand which came so home vnto their hearts; and heartily praising God for that man of God, by whose Ministerie he hath enlarged their knowledge to the vnderstanding of some new needefull dutie, or illightned their consciences to the discouery of some lurking close infirmitie; by performing the one, or mortifying the other, they may happily hope and expect for afterwards, to purchase more comfort to their hearts, more peace to their consciences, more boldnes in their wayes, more cheerefulnesse in the exercises of Religion more familiaritie with God, and encreasement of graces. For the more exact and vniuersall wee are in the workes of mortification, and wayes of new obedience; the more fully and feelingly shall wee taste and partake of the pleasures of grace, comforts of godlinesse, and neerer acquaintance with the Lord of heauen.

4 Christians desire to preserue their soules in puritie and peace; and therefore are well pleased to haue the cleere Crystall of the Morall Law the oftner presented to the eie of their vnderstandings, by the powerfull hand of a conscionable Teacher; that vpon the discouery and representation, they may labour to haue their spots, pollutions, and spirituall deformities washed away, by the sole Soule-saning blood of Christ, and teares of vnfained repentance: and so make them appeare both more amiable and louely to the mercifull eye of God, and more peacefull and comfortable to the sight and censure of their own consciences.

5 Seasonable and serious ponderations vpon the puritie and exactnesse of Gods commandements, put into them by preaching

preaching the Law, and application of the streight line of Gods righteous Iudgements, to the irregularities of their crooked liues, are very powerfull meanes to cast Christians with lowliest prostration of heart euen into the dust, and holy detestation of themselues, which is their highest happinesse vpon earth; for it drawes the glorious Maiesty of Heauen, with a neerer and more contented residence into their humbled soules, & make them partakers of that thrice precious promise: Esay 57.15. *Thus sayth hee, that is high and excellent, hee that inhabiteth eternitie, whose name is the Holy One: I dwell in the high and holy place: With him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.*

6 Gods Children are not woont to beare with, or allow themselues in the breach of any Commandement: and therfore come vnto the Ministerie of the word, with *Cornelius* resolution, ready to listen with reuerence and contentment; and to submit with sincerity and truth vnto all things commanded them from God by his Messenger. They are willing to haue the whole will and counsell of God reuealed vnto them, whether it appeare in the reuelation of his iust wrath against sinne; whereby they may be kept in awe and tendernesse of conscience, in an holy feare and obedience vnto him: or in the comfortable dispensation of grace and pardon to true Penitents, and the humble-hearted; whereby they possesse their soules in peace and patience, in despite of the vtmost rage both of all earthly and infernall powers and Oppositions. They are as well content to haue their hearts sometimes soundly and searchingly ript vp, and anatomized by the *Sword of the Spirit*: as to haue their consciences refreshed with the bloud of the Lambe, oriently streaming thorow the promises of saluation and life. But it is not so with the wicked: their heartlesse affections towards the preaching and practising of the Word, are still mingled with secret exceptions against some points, and sensuall reseruations of some sinfull haunts. There is euer one commande-

Act. 10.33.

ment

ment or other, which they would not willingly haue expounded, or be vrged with the righteous iudgements thereof. There is some sinne or other, against which they would gladly finde no curse in the Booke of God, no triall at his Tribunall, no flames in that fiery Lake. They are passingly pleased with discourses of mercies, pardons, and compassions, though they haue no part in them; and still cry out for the Cordials of the Gospell: but they will not possibly endure the Corrasiues of the Law first to consume and mortifie their corrupt flesh, or suffer with patience the seuerity of iudgements and diuine vengeance for sinne, to bee charged vpon their guiltie consciences. And no maruell, for indeede by a secret consciousnesse they finde themselues liable to all those fearefull horrours. *Herod* was conformable in many
Mark.6.17. things, and well enough content to heare *Iohn Baptist* in other points: but when he laid the edge of the seuenth Commandement to his false and lustfull heart, it cut his very gall, which should haue cured his guiltinesse. And because that holy man laboured so faithfully with the sword of the spirit, to cut asunder the cart rope of iniquitie, which as yet kept him fast bound vnder the bondage of Hell, he cut off his head.
Act.24.26. Had *Paul* addrest and applied himselfe to the humour of *Felix* and *Drusilla*, and (as they expected) entertained the time, and pleased their eares with a generall plausible discourse, and the pleasing newes of the passions and rich purchases of Christ, by his late vnualuable bloodshed; they had heard him (no doubt) with great delight and greedinesse, and bin extraordinarily rauisht with the powerful sweetnesse of his sacred eloquence. But when that carnall couple of prophane great Ones perceiued once, that that good man went so precisely to worke, and with such strang vnexpected resolution struck presently home into the very heart of their darling pleasures, by opposing purposely and particularly, a piercing terrifying Sermon *of righteousnes, temperance, and the iudgement to come*, against their couetous, lustfull, and careless humours, he was presently silenced and sent to prison.

Thus, and for such causes as these, preaching the Law, and seasonable

seasonable pressing of Gods plagues and iudgements against sinne, is euer welcome to the calme and composed affections of sanctified men, and increaseth in them estimation, reuerence, and loue towards godly Ministers for their resolution, faithfulnesse and vnreseruednesse in that regard: whereas ordinarily it begets in vnregenerate hearts, much vnhallowed heate, rage, and passionate distempers; which too often break out into thunder and lightning, stormes and tempests against *Iohn Baptist*, *Michaiah*, and those other Ones of a thousand of that noble and resolute ranke.

Secondly, in the other Case, wherein ordinarily the formall Hypocrites reuerence to reuerend Ministers, is turned into heart-rising; which is vpon the particular discouerie, and restlesse pursuit of his bosome sinne, by the light of the Word, and terrors of the Law, (as I told you largely before) I say, in this Case, conceiue thus of the Christian:

The sinne of his bosome, before he was conuerted, made the greatest breach and deepest gash into his conscience: in the trauell of his new birth, it cost him the most teares, sorest pangs, and heauiest groanes; since it hath come vpon him, to the great griefe of his heart, with the most powerful assaults, and cunningest insinuations for re-entrie and repossession; and hee well knowes, that vpon relapse into some old, or surprize with some new sinne, it would returne into his remembrance, with apparitions of extraordinary horrour and stings of feare; and will if the Lord in his last sicknesse (for triall, example, or some other secret end, seene and seeming good vnto his holy wisedome) suffer him *to possesse the iniquities of his youth*, stare his affrighted conscience in the face with most grizly formes and dreadfull representations of wrath: and therefore hee apprehends, and embraceth greedily and with comfort, any matter or meditation from the Ministerie of the word, which may any way helpe to terrifie, mortifie, and keepe vnder such an accursed enemie to his peace, and troubler of his spirituall state. And besides, hee hauing by the mercies of God, mortifying grace, and power of Christs blood, escaped the vengeance, crusht the

the head, and broke the heart of it; can heare it pursued and payed home with denunciations of those iust plagues and terrors, which are naturally proper thereunto, patiently, and pleasedly; euen with an holy securitie, and secret humble thankefull exultation: Where as it is ordinary with vnregenerate men, to bee transported with extraordinary passion and impatiencie, especially at the particular discouerie and damnation of their Darling delight. *Herod* gaue eare with reasonable moderation to other reprehensions; but when the *Baptist* censured with a sacred seueritie his sweete sinne of lustfull pleasures, hee grew so prodigiously mad, that hee choked his owne soule with the bloud of that blessed man.

Luke 3.9.

Mark 6 27.

3 Thirdly, concerning points and perswasions that presse most, and stirre vp principally to an holy precisenes, excellencie of zeale, best improuement of their graces, &c.

Gods children are sweetly and graciously couetous in such cases. The best men carrie in their hearts the highest measure of an holy indignation against themselues, and deepest detestation of their owne corruptions, imperfections, and aberrations, from the will of God and way of life: and their sanctified affections are most inflamed with vnwearied desires, and restlesse aspirations after new increasement still, and fresh additions of grace; after a stronger faith, more zeale, greater comfort, sincerer seruices, neerer familiarity with God, &c. Hence it is, that the holiest Christians complaine most of their vnworthinesse and spirituall insufficiencies; of their dulnesse in Prayer, naughtinesse of heart, scantnesse of godly sorrow, vnchearefulnesse at religious exercises, vnprofitablenesse by the Ministery, vnheauenlinesse of their thoughts, failings in their obedience, and such vexing infirmities euer soonest discouered, and most bewailed by the most illightened and tenderest consciences: and that also for the most part they neuer meete God in priuate vpon their knees, but their hearts burne within them with vnutterable longings and pantings, at the least, for supplies and abilities, to doe vnto their deare Redeemer, the best and vt-

most

most seruice they can possibly; that they may looke him in the face with more comfort, when they shall come to his Tribunall. The performances of Gods children by the grace of God, are many, their endeuours more; but their desires endlesse, and neuer satisfied with their measure of obedience. Whereupon it followes, that vpon the opening of any fresh fountaine, by a searching Ministerie, of diuiner doctrines, exacter points, and more holy precisenesse for practise of sanctification, and further perfection in Christianity, their hearts are woont to bee comfortably inlarged, and to drinke heartily. They are many times in their retired contemplations much grieued, and very angry with themselues, that their mercifull God should bee so endlesly and immeasurably kinde and compassionate vnto them, Wormes and no men; and yet they so cold, cowardly, and heartlesse, in thankefull retributions of seruices and obediences to so glorious a Maiestie: and therefore are well enough pleased with the pressing of quickning Scriptures; that thereby they may get more spirituall life into their hearts, more heate into their zeale, comfort into their consciences, and by the mercies of God, more massinesse and glorie vnto their Crownes of immortalitie. But luke-warme Professours haue not so much as an heartie desire to bee more hot in Religion; and are often much vexed to heare it plainely prooued vnto their faces and false hearts, that without more forwardnesse and zeale, they shall neuer be saued, or see the face of God. Reu. 3. 16.

FINIS.

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3 *He alone is happy whose heart hateth all inward pollution.*

7 *All earthly delights are not onely vanitie but vexation.*

9 *Pleasures, riches, honours cannot make happy.*

10 *These cannot satisfie mans desire, nor quiet his conscience.*
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14 *Ciuill honestie, and formall hypocrisie beguile many.*
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15 *The weakest faith being true, shall neuer faile.*

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Two more causes of the former malady. Chap.13 pag.520

The ninth and tenth causes of the former malady. Ch.14.pa.529

Two helps for the curing of a man troubled with the former malady. Cha.15.p.535

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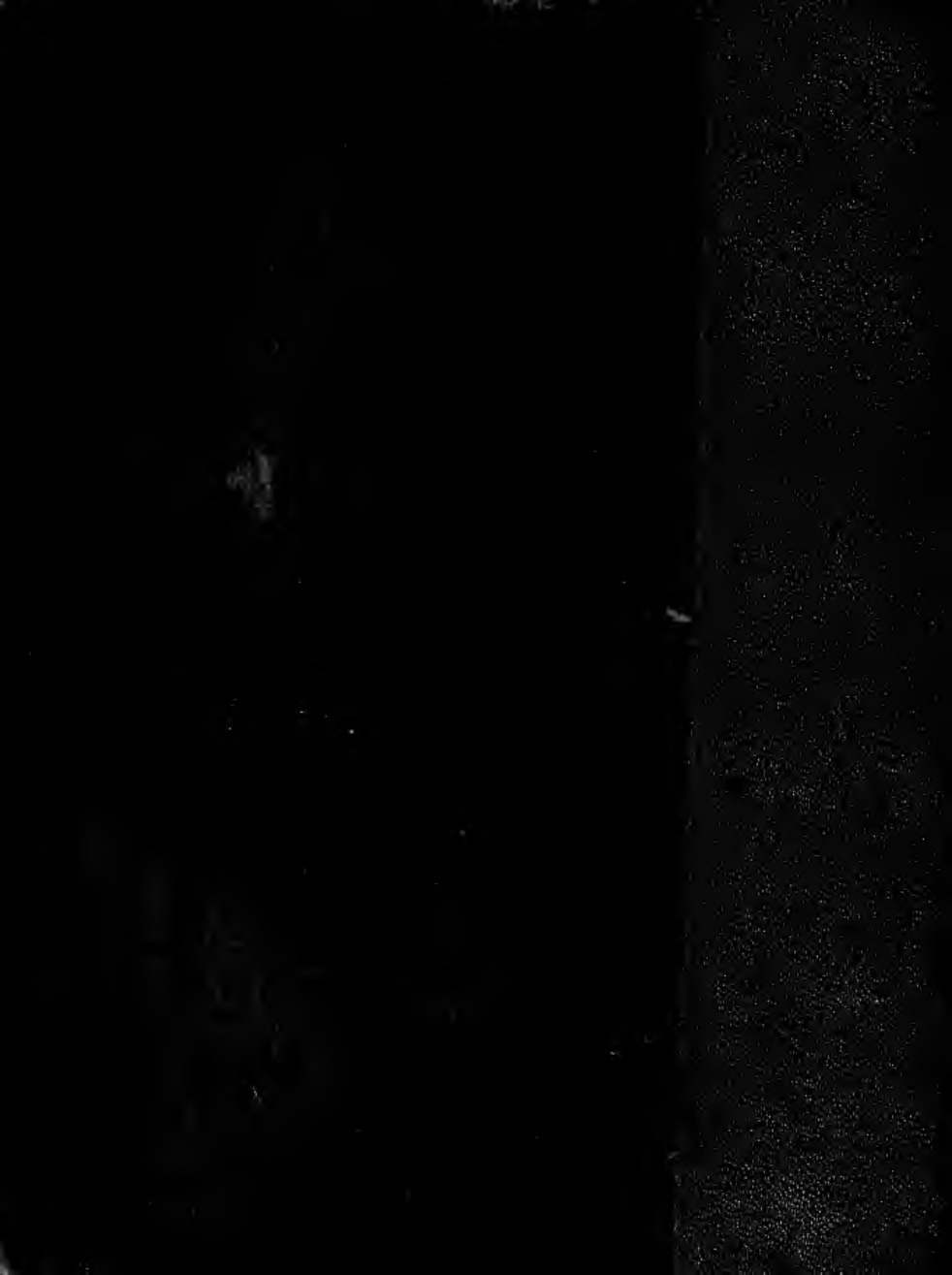
The fifth malady of an afflicted cõscience: the first curing it, which is speculative, & the first part of that way, which is by consideration. Chap 19.pag 564

The second part of the speculative way of curing the former malady, which is by counsell: 2 things which men must be counselled to practise. Chap.20 pag.576.

3.other things which men must be counselled to practise, for the cure of the former malady. c.21.p.582

The experimentall way of curing the former malady. 22.p.589.